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Christ Coming to India—Life Stories III

This is an international story. It begins in Cornwall, England, with a young Cornish man and woman, who became Methodists and religious workers with John Wesley, himself. It goes on, with the son of these two, across the ocean to Canada. The son of that son, of whom we write, crossed the boundary into the United States to attend theological seminary at Evanston, Ill. In Canada he had been a pioneer missionary in Manitoba; in Illinois he became a Methodist Episcopal pastor. Then the story again crosses oceans, for he went to Calcutta as a Methodist missionary. It ends with Frank W. Warne, senior missionary bishop for India, of the Methodist Episcopal Church.

Such is the outline. Let us picture a few scenes along the way. The Warnes lived on "one of the hilliest, stumpiest, and stoniest of Canadian farms." The boy thought it a hard life, but the man "looked back to those boyhood experiences as God's way of providing a physique" that enabled him to serve as a missionary during three intensely cold winters in British North America, and for twenty-nine years in India's tropical heat. He can sing understandingly Bishop Heber's wonderful hymn of the call to the church

"From Greenland's icy mountains,
From India's coral strand."

When about ten Frank overheard an old friend of his father's praise his older brothers and sisters, adding, "Frank will never amount to much." His father protested and told the strong points of the boy's character. The surprised lad finally resolved: "I must not disappoint my father." Years after he wrote: "That hour I was intellectually awakened."

Not long after this their pastor preached a missionary sermon. When the usual subscription paper came to the Warne's pew, Frank whispered, "May I subscribe?" His father answered, "If you earn and pay your own money, you may." So he wrote down his name for a dollar which he promptly earned. That subscription was the beginning which ended in giving himself.

Soon after entering the ministry Mr. Warne became acquainted with a young man who had inherited a prosperous business. He admitted having felt a call to the ministry, but he refused to consider it because it would mean a life of poverty, and he was determined to become rich. Bishop Warne says: "He thought he recognized business ability in me and urged me to go into business with him. When I refused, he remarked, 'You are a fool.' A few

years later I heard that his mills had burned and he had suffered other reverses." A quarter of a century passed; F. W. Warne was elected missionary bishop for India at the General Conference in Chicago. Going into the basement of one of the great buildings of that city, Bishop Warne came upon his once wealthy friend working upon small pay as a day laborer!

The great work in which Bishop Warne is interested is what is known as the Mass Movement in India, or the Chaudri Movement. The Chaudri is the leader of the caste community, a sort of village mayor. This movement is largely among the lowest classes, the sweepers and leather workers. A native preacher laid siege to the highest Chaudri in that region of one of the lower castes. Having persuaded him to be a Christian, he sent him to invite his Chaudri friends to a meeting. Ten came, and from this the work grew. Two years later, a summer school was planned for these village leaders. About sixty were expected, but over two hundred came and remained six days. The Chaudri can usually carry with him his whole community to Christianity.

The religions of India have been kept alive by the story-telling method. Stories of the gods and goddesses have been repeated by a story-teller to little groups of people after the day's work. The missionaries resolved to adopt this method. They told the story of the life of Jesus to these two hundred Chaudries. After hearing the story of his birth and related incidents, a Chaudri would rise and retell it to the others, all with an oriental touch. Bishop Warne confesses that he got a new view of these incidents surrounding the birth of Jesus when he saw them through the eyes and heard them voiced by the tongue of an oriental. When the story of the crucifixion was told, the audience would weep and moan and cry, "It was for our sins."

The story is real to these people, they are not "gospel-hardened."

One poor old woman heard with wonder the Christian teacher tell of a living, loving God who was her father. So instead of praying to a dead idol, she would pray to the Christian's God who would receive her into heaven to himself. Then the teacher tried to teach her the rest of the Lord's Prayer, but the old woman was not interested. When urged, she said, "What more do I want?" As Bishop Warne says, "A Father in heaven where there will be no want nor pain forever—What is the neces-

sity of my learning more?" Time and eternity were all provided for in these few words, Our Father who art in heaven."

Of course, in a sense there has been long seed-sowing, and this is the upspringing of dormant seeds. The slow, comparatively useless labor of the missionaries for over half a century is now bringing forth fruit. Another cause is that the missions are now adopting wiser methods, those better adapted to the Hindu mind. They are working through the Christian villagers, and the missionary is asked to baptize persons whom neither he nor any employee of the mission has seen.

But before a community group—mohalla or village—is received by baptism a few conditions must be met. All heathen shrines in the mohalla must be torn down and every symbol of idolatry destroyed. Every chutia—the long lock of hair by which the soul is believed to be drawn from the body at death, a persistent symbol of Hinduism—must be cut off and every charm removed from the necks of the women and children. Each individual is asked, "Do you willingly accept baptism and promise to obey Jesus Christ?" "Are you willing to suffer persecution?" "Will you help to send the gospel to others?"

The Indian mind is essentially religious. The Hindu makes vows to his god and keeps them at any cost of suffering or of life itself. This national trait helps them to endure the inevitable persecution and explains why so few baptized converts go back to Hinduism.

Just before leaving India, Bishop Warne attended a meeting of missionaries and Indian leaders of an Indian Christian community of over fifty thousand. They said the landlords and Brahmins were circulating a document promising freedom from persecution if the Christians would deny Christ, refuse to have the Christian teachers come to their schools, certifying to this by putting their thumbmarks—their signature—on the document.

GOSPEL WORK FOR RUSSIAN WAR PRISONERS.

Among the many appeals to the Christian public of America from the midst of Europe's warring millions during these days of conflict, the call for help to send the Gospel to the Russian war prisoners in Germany and Austria is most urgent and one that should meet a prompt and generous response. The prisoners beg for copies of the Gospels.

It is estimated that there are two million such prisoners held captive in the detention camps. Far from their homes, deprived of vodka, their customary drink, not knowing what the future hath in store, with little material for reading in their own language, and with leisure on their hands, they are peculiarly receptive to spiritual truth. To supply this in printed form by distribution of copies of the Gospels, is the work of the Gospel Committee, Bible House, New York.

Dr. Jowett voiced the convictions of many others when he said at the very inception of the movement: "I do not know of any opportunity among all the many opportunities in Europe to do good which is more fraught with promise."

In recent years preceding the opening of the war, increasing restrictions were placed upon the proclamation of the Gospel throughout Russia. Liberty of evangelical workers was prescribed within narrow limits and they were continually under surveillance of officials. Among such were the churches established by Pastor William Fetler in Petrograd, Moscow, and other cities. Shortly after the outbreak of the war he himself was placed under arrest and exiled to Siberia. Through special intervention

The bishop then asked how many of the fifty thousand Christians of that district had put their thumb-marks on the document. In a chorus the preachers answered, "Not one!"

Once Bishop Warne sat down to rest under a tree near a Hindu temple and the temple priest came out and asked who he was and why he was there. The bishop explained that he was a missionary and finished by telling the story of the Cross. When he stopped tears were rolling down the face of the priest, he paced excitedly back and forth, saying, "I want you to leave India! I want you to leave India!"

"Why?" said the missionary bishop.

"Because," answered the old priest, "we have no story like that in Hinduism, Mohammedanism, nor Buddhism, nor any other religion. If you tell that story in India, the people will forsake our altars, our priests and sacrifices, and our customs, and will follow Jesus."

But the mission has not money enough nor men enough to shepherd these people, to teach them of Christ. One worker writes: "I have 1,500 ready for baptism. Do come at once and bring some workers." Another says: "I have 600 names all written; the people have waited longer than in other places, so you must come here first." Another pastor says: "We have 1,972 people ready for baptism, begging to be received. Do come."

Twenty centuries ago some shepherds in the fields of Bethlehem drew their rough sheepskin cloaks about them and said: "Let us go and see this thing that is come to pass, which the Lord hath made known unto us." It was an unconscious prophecy of the days when 150,000 of the low caste in India are knocking at the doors of the Methodist mission ready to sing, "Rajah Jesu aya," King Jesus has come.

These facts were gathered from a pamphlet, "India's Mass Movement," by Bishop Frank W. Warne, published by the Board of Foreign Missions, Methodist Episcopal Church, 150 Fifth Ave., New York City, N. Y.

the sentence was commuted, but on condition that he leave the country. He shortly came to the United States, where he has presented to our Christian people the need of his fellow countrymen.

The prisoners are grouped in large camps, some containing no less than ten thousand each. In one such camp of that number the prisoners are distributed in forty companies of two hundred and fifty each, a group being in charge of company leaders chosen from among the best of the earlier prisoners. A lieutenant willingly aided the circulation of literature by asking each leader to distribute it through his respective company. Access to the men is thus granted by officers in charge, and German pastors, theological students, and Christian men among the prisoners in the barracks co-operate in the distribution of literature.

When the men return to Russia after the war's close, they will carry the leaven of the Gospel not to a single city only, but to thousands of towns and hamlets throughout Russia's great area. When the converted soldier returns to his village he comes not as a stranger, but as a long expected relative and a guest of honor in every house; then he will tell of the most wonderful experience in his life, how he received the Gospel tract or book with the inscription, "The gift of interested Christian friends," and how in his hours of homesickness the truth about life through the crucified Christ entered his conscience and made him a new creature. Who can estimate the influence of these men if reached during these days of captivity by the Gospel message?

"ARCHEOLOGY AND THE BIBLE

PROF. G. A. BARTON

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[From the days of Abraham, Egypt has been a background to much of the Bible story—Abraham, Joseph, Moses, Jeroboam and Jeremiah appear to us along the banks of the Nile and among Egyptian palms and temples. As in the Old Testament, so in the New Testament. Christianity's story opens with the flight of the Holy Family to the ancient refuge of Egypt, and there the Christian church early secured a firm foothold. The first great Christian school was at Alexandria, and from that city came the first great Christian scholars. The theologians and scholars of the church for the first five centuries came largely from north Africa. It is not strange that archaeologists are finding amongst the remains of the first two centuries evidences that the common people were largely interested in Christianity.]

In a book of this year, entitled "Archaeology and the Bible," by Prof. G. A. Barton, of Bryn Mawr College, published by the American Sunday School Union, some account is given of these discoveries which are connected with the Bible story.

About 123 miles south of Cairo and nine miles west of the Nile was a town which the Greeks called Oxyrhynchus. The inhabitants of this town dumped the contents of their waste-baskets out on the desert sands. These rubbish-heaps were covered by the shifting sands and so preserved. Since 1897 two English archaeologists, Grenfell and Hunt, have been exploring these rubbish-heaps and translating the papyri found there. Some of these came from the waste-baskets of Christians.

One of the most interesting finds was two leaves of papyri on which some Christian had made a collection of the "sayings of Jesus." By permission we reprint the pages of Prof. Barton's book, giving the English translation of these sayings.—Ed.]

The Gospel of Luke begins with the words: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,"—words which imply that there were in the early church many attempts at Gospel writing. Some of these attempts apparently took the form of collecting the sayings of Jesus. At Oxyrhynchus in Egypt two different leaves of papyrus have been found on which such sayings are written. The first of these was found by Grenfell and Hunt in 1897. It begins in the middle of a sentence, but it is a sentence the beginning of which can be supplied from Matt. 7:5. When complete the sentence runs thus:*

[Jesus saith, Cast out first the beam from thine own eye], and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

On this saying compare Matt. 7:5; Luke 6:42.

The second one runs:

Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father.

This saying does not occur in the Gospels, and has given rise to wide discussion among scholars.

The third is as follows:

Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart [and see not], poor, and know not their poverty.

This saying also is not found in the Gospels. It is difficult to tell whether it was thought to have been spoken by Jesus before or after the resurrection.

The fourth saying is difficult of translation and interpretation, since the text is not at all clear. As amended by Harnack and Swete, it would run:

Jesus saith, Wherever there are two they are not without God, and if one is alone anywhere, I say I am with him. Raise the stone, there thou shalt find me; cleave the wood, and there I am.

This saying has given rise to much discussion and to a large literature, but reference can here be made only to Henry van Dyke's poem "Felix." With the last part of the saying Matt. 18:20 should be compared.

The fifth saying is as follows:

Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

The first part of this is akin to Luke 4:24; Mark 6:4; Matt. 13:57, and John 4:44. The last part of it is not in the Gospels.

The sixth one reads:

Jesus saith, A city built on the top of a high hill and firmly established can neither fall nor be hid.

In this saying the thought of Matt. 5:14 is combined with that of Matt. 7:24, 25, but there is no necessary literary dependence upon Matthew.

The seventh and last saying on this leaf is:

[Jesus saith,] Thou hearest with one ear, but the other thou hast closed.

This, too, is not found in our Gospels.

In 1904 another leaf of sayings of Jesus was found at the same place. It begins with a general introduction, thus:†

*These sayings are translated from Grenfell and Hunt's "Sayings of Our Lord," 1897, with a comparison of Lock and Sunday's "Two Lectures on the Sayings of Jesus Recently Discovered at Oxyrhynchus," 1897.

†Translated from Grenfell and Hunt's "New Sayings of Jesus and Fragments of a Lost Gospel from Oxyrhynchus," 1904.

These are the [wonderful]† words which Jesus the living Lord spake [to the disciples] and to Thomas, and he said to them: Every one that hearkens to these words shall never taste of death.

These words formed the general introduction to a collection of sayings of Jesus, similar to that from which the sayings already quoted were taken. The leaf also contained a few of the sayings which stood in the collection. They were as follows:

Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

The Gospels contain parallels to parts of this saying. (See Matt. 6:33; 7:7; 13:44; Luke 5:9.)

The second of these sayings is longer:

Jesus saith, [Ye ask (?) who are those] that draw us [to the kingdom, if] the kingdom is in heaven? . . . the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, [these are they which draw] you, and the kingdom of heaven is within you; and whosoever shall know himself shall find it. [Strive therefore (?) to know yourselves, and ye shall be aware that ye are the sons of the [Almighty (?)] Father; [and (?)] ye shall know that ye are in [the city of God (?)] and we are [the city (?)].

The first part of this saying attributes to Christ a saying evidently based on the thought of Job 12:7, 8. Other parts of the saying recall Luke 17:21 and Luke 20:36, though the phrases which remind us of these passages form but a small part of the sayings and appear here in quite a different connection.

The third saying runs:

Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place [in the kingdom. Ye shall know] that many that are first shall be last and the last first and [they shall have eternal life (?)].

A part of this saying follows Mark 10:31 and Matt. 19:30, cf. also Luke 13:30. The last clause is conjectural, but, if correct, is similar to John 3:16, 36; 5:24.

The fourth:

Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised.

The last part of this saying is parallel to Matt. 10:26; Luke 12:2; see also Mark 4:22.

The fifth:

His disciples question him and say, How shall we fast and how shall we [pray(?)] . . . and what [commandment] shall we keep? . . . Jesus saith, . . . do not . . . of truth . . . blessed is he . . .

The papyrus is so broken that we cannot hope to recover this saying in its entirety, but it is clear that it differed from the others in having an introductory clause which gave the occasion when it was uttered.

Judgments have differed as to whether all these sayings are really sayings of Jesus. That there were sayings of his known in ancient times that are not recorded in our Gospels is

shown by Acts 20:35. Some, at least, of these sayings are so like those of Jesus that it is not difficult to believe them his. But whether they are his or not, these papyri make clear to us what Luke meant when he said "many have taken in hand to draw up a narrative."

"HAVE FAITH IN GOD."

One of the most godly of Scotchmen had spent nearly his whole life in a great packing plant, one of the first and largest in the Middle West. At sixty the old man was unable to keep up his part in the work of the shift, so had to be dismissed. He went to Chicago to find employment. Naturally he applied at one of the large packing plants in the stockyard district. At once the man to whom he made application somewhat brusquely replied: "A man of your age should never come to Chicago to apply for such employment; your age is a positive handicap." The dear old man's heart sank down within him, as it never did in all his years, as he afterwards told it. As he started to pass out of the office he turned to the man who had so unconsciously given the awful heart pang, and said in the gentlest and sweetest tones: "The Lord is my shepherd, I shall not want." Something in the very tone of the good man's words touched the other's heart. "Wait a moment," he said. Then the employer of the help of the packing plant went to the man "overhead," and asked if he might not waive the rule of the works and hire a man on trial that was way beyond the age limit. This he was allowed to do. So he said to the old man when he returned that he should report for service the next afternoon at four. The man was placed in some very menial position among the men in the janitor service. In a very few months he so grew in favor with both the employers and the employed that he was placed in entire charge of this work. His very presence soon began to be a benediction to all he came in contact with, until he became universally beloved for his genuine godliness. It was not long before he was known everywhere as "The Saint of Packingtown." As he would walk back and forth to his work, he would scarcely be inside the yards till some one would be heard making some such remark, as "There goes one of the best men God ever let walk the earth." When after nearly ten years of the most faithful and satisfactory service he was called thence, thousands looked into his face before he was laid to rest in God's acre. Such a universal comforter of the sorrowing and such a helper of the helpless did he become to the folks of the "Jungle," that one of the heads of the great packing house he had been with said, "Of all the men I ever met, he was the most like Jesus."

Frank N. Riale.

Helen was a very inquisitive child who greatly annoyed her father each evening with endless questions, while he tried to read the newspaper. One evening, among other things, she demanded, "Papa, what do you do at the store all day?"

Exasperated at her persistence, he answered, briefly, "Oh, nothing!"

Helen was silent a moment, and then asked, "But how do you know when you are done?"

†Compare John 21:24, 25.

Preaching With Power: Preaching the Word

DAVID JAMES BURRELL, D. D. LL. D.

(Four years ago we carried the best series of articles on practical preaching that ever appeared in *The Expositor*. The series later was made into book form and sold at \$1.50, almost the price of *The Expositor*. It is therefore a pleasure to tell you that we have secured the same author, David James Burrell, D. D., one of the three leading preachers in America. The titles of this series will be:

1. Preaching Christ.
2. Preaching the Word.
3. Preaching Sin.
4. Preaching Morality.
5. Preaching Benevolence.
6. Sticking to the Text.

This will furnish a post-graduate course for any preacher, old or young, and incidentally the reading of the articles will improve the quality of—well, that other preacher's sermons.)

PREACHING THE WORD. II.

To know God, this is the secret of life. But how shall God be known? The medium of communication between man and man is speech. It is by our words, as a more or less trustworthy index of thought and feeling and character, that we become acquainted with one another. In the same manner do we become acquainted with God. He speaks and, precisely as we hear, we enter into life by knowing him.

I. In this fact we discover the key to that otherwise most mysterious passage, "In the beginning was the Word; and the Word was with God; and the Word was God. All things were made by him; and without him was not anything made that was made.* And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten Son of God."

By this we are given to understand that the only-begotten Son, as the incarnate Word, is the medium through which we arrive at a knowledge of God and are enabled to commune with him. It thus appears that the Incarnation was, as it were, the articulation of the divine speech or language to the children of men.

As for the essential God, no man hath ever seen him or can see him; but he so reveals himself in Christ, as the incarnate or articulate Word, that when we hearken to him, we are really hearing God; and obeying we enter into life through him. So it is written, "This is life eternal, to know God and (to know him through) Jesus Christ whom he hath sent;" and again, "In him (i. e. the Word) was life and the life was the light of men."

So then, when we preach Christ we offer life to our hearers by introducing them to God; as it is written again, "The light shineth in darkness and (for oftentimes our preaching falls on deaf ears) the darkness comprehendeth it not."

II. But it was not enough that God should thus unveil himself in the incarnate Word. The earthly life of Jesus was confined to a mere

handbreadth of time, a brief period of about thirty years; and it was spent in a petty province in a remote corner of the world. Wherefore it is obvious that, if his kingdom was to embrace all nations and if his gospel was to be transmitted to succeeding ages, something must be done to universalize and perpetuate it.

Hence the necessity of the written Word to render effective the benevolent mission of the incarnate Word. In these two, Christ and the Bible, all races and generations have a complete and universal expression of the divine mind, in so far as this is necessary for the life of man.

It thus appears that in order to preach Christ fully and effectively we must needs be loyal to the Scriptures. They go together *pari passu*; each being complementary to the other, so constituting as it were, a binomial word containing the perfect revelation of God.

In view of these considerations we are not surprised to discover that Christ and the Scriptures are always and invariably loyal to each other. The Bible is everywhere full of Christ, in the Old Testament as in the New, and has nowhere anything to say against him. And Christ in all his teachings is equally true to the absolute integrity of the Scriptures as the Word of God.

At a time when not a few pulpits are distinguished by their reckless criticism of the Bible it would be well to remember that Christ himself took no such liberties with it. He knew the Bible, revered and loved it, believed it so thoroughly that he took occasion to approve those very passages which are most frequently called in question by modern critics, adventured the setting up of his kingdom on its truth,† preached it, practiced it, commended it to his disciples, and never once in all his ministry uttered a single word or syllable to indicate that he questioned its veracity and historicity from beginning to end.

This being so, it would appear that the Book which was good enough for Christ should be good enough for those who profess to follow him.

III. Wherefore I say we as ministers are not only under bonds to preach Christ as the incarnate Word, but to preach the Scriptures, with equal confidence, as the written Word of God. They go together. I do not say "they stand or fall together." There is no question of falling; they stand together. If Christ abideth ever, so do the Scriptures: "The grass withereth, the flower fadeth; but the Word of our God shall stand forever; the mouth of the Lord hath spoken it."

We are enjoined to "preach the Word" not only because Christ and his apostles preached it, but because, in default of this, we have no authority for our preaching at all. What would we know of Christ were it not for the Scriptures? To present "the testimony of the inner consciousness" as an argument to the uncon-

*Here is a clear reference to the creative fiat; the universe appearing in response to the Word. †Observe the "signs" which he gave when asked to verify the validity of his claims. John 3:14; Matt. 12:39, 40; John 5:45-47.

verted is simply to trifle with common sense. When you have exhausted all your fine phrases in lauding your personal Saviour the honest doubter will, with all sweet reasonableness, ask, "Where did you find out about him?" And when you reply "In the Scripture," he will naturally inquire, "Can I believe what is written there?" If you have nothing better to say than that the Bible is a mingled tissue of truth and falsehood, he will, unless he is defective in his logical apparatus, merely laugh at you. At any rate, that is what I would do. But if you can reply with a clear conscience, "The Bible is competent authority for the Gospel which I preach; it is the veritable Word of God, inspired, divinely breathed (theopneustos), written by holy men as they were moved by the Spirit of God and therefore true, all true from beginning to end;" he may indeed reject the evidence, but he will at least give you credit for the sincere presentation of an argument based on valid testimony and worthy of consideration.

One does not need to call in a Philadelphia lawyer to determine the fact that a Book which is undependable in its scientific and historical records is equally untrustworthy when it undertakes to solve the great problem of the spiritual life. *Falsus in uno, falsus in omnibus* is a juridical proverb. Let the veracity of a witness be successfully impugned in any particular and his testimony is, so far forth, reduced to nil.

Another reason for preaching the Word is this; the Holy Spirit works through it for conversion and sanctification. To say this is not to limit the operations of the Spirit. He works in divers ways and through many instrumentalities in bringing souls to salvation; but the Word is chiefest of all. How often have we known a single verse of Scripture to melt a sinner to penitential tears! How often have we heard of the effective presentation of a text bringing a whole congregation to its knees! What wonders were wrought at the Water Gate when the forgotten Book was brought forth and explained to the people!

The early conquests of the church were made by the apostles and later itinerants who carried about with them the inspired writings and expounded them. This was the preaching that God was pleased to bless most signally in the beginning of things. Is it not written that he "honors his Word above all his name?" When the Scriptures fell into disuse the shadows fell. Then came "the dark ages," when there was "a famine of the Word." And this continued until Luther nailed his theses to the chapel door at Wittenburg and sent the thunders of the Reformation rolling around the world.

The Reformation was simply an imperative call for an open Bible. "Unchain the Book from the cathedral altars! Let the search warrant of truth be restored to the hands of all!" This struck the keynote of the missionary propaganda which, passing through the undulating country of history with many ups and downs, has continued until now. Its advance is measured by the preaching of the Word; as leaves of the Tree of Life fluttering in the air. "How beautiful upon the mountains are the feet of those who declare it." They take God at his

Word and preach it accordingly; and just in the measure of their faithfulness in this particular do they hasten the coming of the Golden Age, when the tabernacle of God shall come down among men and he shall dwell with them and they shall be his people and God himself shall be their God.

There is no promise vouchsafed to preachers who turn aside from divine authority to present their personal opinion as to spiritual things. Who is a preacher, with his breath in his nostrils, that he should urge his *ipse dixit* on men with independent minds and sovereign wills? Who is this Sir Oracle that men of equal intellects should assemble to hear him say, "When I ope my lips let no dog bark!" In these days bulls of infallibility come with an ill grace from self-tiarated popes. The people do not go to church to hear what ministers think about the profound questions that reach out into eternity, but to hear what God has to say about them. It is presumed that a man who has been divinely called to devote his life to the investigation of these problems in the light of the Scriptures shall have something to say which has not merely the poor backing of personal opinion, but the infallible authority of the divine Word behind it.

But how shall we preach the Word? If what I have been saying is correct the ideal preaching is expository. Topical preaching is or should be quite as expository as so-called "textual preaching." I am not sure that the taking of a text is always the wisest thing. It is merely conventional in any case, having no warrant in any divine prescript. And there are undoubtedly cases where the taking of a text is a mere pretext and subterfuge for omitting all other Scripture from the business in hand. A true sermon is shot through with Scripture from beginning to end, if not *ipsissima verba*, certainly in correct paraphrase. The text merely gives the topic; the sermon gives the Scriptural explication of it. The preacher is only a mouthpiece "speaking as the Oracle of God."

In the successful presentation of a Scriptural theme—and of course no other themes are at home or permissible in the pulpit—there are three necessary conditions.

First, the preacher should stick to his text. "Branching" is beating the air.

Second, he should expound it. This involves argument. It is a misfortune that logic is no longer taught in our schools and universities as it used to be. For this reason the art of persuasion is in danger of becoming one of the lost arts. Men must be persuaded before they can be converted; and persuasion is merely a synonym for a syllogism with an ergo at the end of it.

Preaching is more than talking about a thing; it is making one's hearers see the reasonableness of it. This marks the difference between an essay and a sermon. In the former a man is taken round and round a subject without arriving anywhere in particular. In the latter he is taken by the hand and led from one town to another, finding himself always a little further on.

For want of argument many homiletic discourses are mere essays, full of beautiful thoughts, but leading to no conclusion and

therefore "faultily faultless, icily regular, splendidly null." The mind of the preacher is adequately set forth but "the mind of the Spirit" is lacking. In this case not even the frequent repetition of Scriptural phrases can make the sermon expository; for "the letter killeth but the Spirit giveth life." The Word must be made to advance, moving cumulatively and irresistibly on mind and conscience, like a troop marching to reduce a citadel. To arrive is the main thing; to make one's point, to persuade the unpersuaded and indifferent, to convince, convict, convert, and thus take the citadel.

With this in mind it will obviously be wise to keep in the middle of the road. Side trips and parentheses are foolish diversions; our destination must be reached as the crow flies. One line of persuasion is enough for any sermon. The longer I preach the more firmly I am convinced that the average hearer can carry away with him only a single impressive thought. Wherefore, as a rule, "running expositions" of long passages of Scripture are more appropriate for Bible classes than for the Sunday service. A recent advertisement in a sportsman's newspaper has a suggestion for us: "Send a quarter of a dollar and learn how to prevent your gun from scattering." The answer was, "Put one shot in your gun."

Third, the climax of the sermon is reached in the "practical application." Creeds and moral

codes are alike ineffective unless they can be made to bear upon the common duties of life. Paul's discourse on Mars Hill found its peroration in the changed lives of "Dionysius the Areopagite and Damaris a woman, with certain others who believed." Persuasion must end in conviction and conviction in action.

The etymological meaning of a sermon is a "thrust;" it is a thrust with the Sword of the Spirit which is the Word of God." An able workman who understands the sword-drill, which is "rightly to divide the Word of God," finds this weapon "quick and powerful, piercing even to the dividing asunder of soul and spirit and of the joints and marrow." To the sinner it means conversion; to the Christian it means an impulse toward better life.

The peroration marks the supreme moment of opportunity. The word "opportunity" is from *ob-portus*, meaning "just off the bay." Ships are always passing in the night; it is for the preacher, in the climacteric of his discourse, to see that these heavily laden ships sail in.

A sermon to the impenitent is of little avail unless it moves upon the heart of some prodigal in the far country to say, "I will arise and go!" A sermon to believers is ineffective unless it creates a purpose toward the noblest possibilities of faith and service. It is for us to preach the Word in such a manner that it may run and be glorified in the accomplishment of these ends.

THE DOLLAR AND THE CHURCH

Do the Churches Get a Dollar's Worth for Every Dollar Spent?

W. C. POOLE

The churches in America possess \$1,257,575,867 invested in church property, \$934,942,578 for Protestant churches, \$202,630,787 in Catholic and \$28,994,502 in Jewish and other bodies. The total amount of debts reported was \$108,050,946; Protestant churches, \$53,307,254, and Catholic, \$49,488,055; Jewish, etc., \$705,066. The debt for Protestant bodies represents 5.7 per cent and the Catholic 16.9 per cent of the total value. These churches pay out more than two hundred and fifty million dollars annually for running expenses, employ over one hundred and fifty thousand of the best educated and best equipped men to be secured as ministers, at an average salary of six hundred and sixty-three dollars, besides nearly a half million other persons for sextons, musicians and various other kinds of service. Figures for 1915 give amount invested in church property as \$2,000,000,000 and amount of annual expense as \$415,000,000.

As a business institution the churches have more capital invested, a bigger pay roll, and do a larger annual business than almost any business corporation in the United States. Church business ranks with the Steel Trust, which inventoried at \$1,848,541,861 and did a business of \$726,683,589 in 1915, with the largest of life insurance companies and other big business. More than that, it is sure to be bigger. At the rate the financial work of the churches is growing, it will double itself in the next few years.

With countless volumes in print on "How to Get Money for Church Work," and "How to Do

Church Work," after searching the country, including the various publishing houses of the different denominations and the Census Bureau at Washington, I have been unable to find a single volume or magazine article, or set of statistics, or address of any prominent church worker, to show if there is any waste, or to plead for economy, in the use of funds now at our disposal, or how to get more use out of the present money at our disposal. Everywhere the stress is laid on "the giving;" and in very few places, if any, is emphasis placed on the results obtained from the expenditure of the gifts. So little does the emphasis seem to have been placed on the financial side of church work that no complete and comparative statistics of the cost of church work are available anywhere—not even in the census bureau. No financial statistics seem to have been published by any denomination till within the last few decades.

A few years ago, one of our business men offered to run the government and save it \$300,000,000 a year. Still another offered to save the railroads a million dollars a day. Amid all the research I have made I have not found a single volume or speaker of prominence who offers or suggests that we should turn our attention to the economical use of the money the church now has.

The various life insurance companies have been investigated. The big trusts have been investigated. The government did the job. Public opinion will soon be investigating the business of the church. I do not mean that a sin-

gle dollar has been misappropriated. The fact is, that amid all the scandals connected with embezzlement of funds in other places, all denominations seem peculiarly free from a single appearance of this evil. The only question is, cannot the churches take the \$250,000,000 they now use yearly and make it do double the work for the kingdom of God that it is now doing. Certainly a billion and half of invested capital, with an annual expenditure of two hundred and fifty millions more, and an organization having on its pay roll some one hundred and fifty thousand highly educated men, besides some half a million sextons and musicians and other employes, cannot much longer escape answering whether they use in a business like way the millions they already receive. The fact that this article is being written for church people and a ministers' magazine by an earnest pastor in one of the largest denominations should class it as not the work of a "muck-raker." It is written to forestall such articles.

How Giving Has Increased in Church Work.

The average per capita giving per member in one of the largest denominations in America has increased in the last half century as follows:

Per Capita giving for all purposes per member:

1860	\$.45
1870	1.31
1880	4.31
1890	9.19
1900	10.15
1910	12.04

That is, each church member in that denomination representing the largest body of Protestants in America is giving about twenty-six times as much as each member gave fifty years before.

In the same denomination the total gifts for all purposes increased from \$388,551 in 1860 to \$36,258,894 in 1910. I regret that I have been unable to find statistics for other denominations or for all denominations. However, I am convinced that similar conditions maintain in all churches.

The census bureau reports the per capita value for all church property in America as follows:

1850	\$ 3.77
1860	5.45
1870	9.19
1890	10.79
1906	14.93

The total value of all church property, or capital invested in church plants, increased from \$87,328,801 in 1850 to \$1,257,575,867 in 1906.

(1) The facts are that the giving per capita has increased much faster than the wealth per capita. (2) The total wealth of the church has increased more rapidly than the wealth of the nation. These are facts. Facts remain when sentiment and enthusiasm subside and are forgotten. In less than another decade the denomination and solicitor which can show the greatest service rendered for the money given will find the work of soliciting easiest.

The Leaks and Waste in Church Work.

The field of church work may well be classified as follows:

1. The labor department, including ministers, sextons, organists, choristers, etc.
2. The construction department for locating, building and rebuilding churches.
3. The maintenance department with the annual running expenses and incidentals.
4. The special boards—missions—education—publication—hospitals, etc.

As the special boards are usually so administered by business laymen in accordance with business methods as to show the least waste, I shall not deal with this class. Certainly there seems less waste in the various church boards than perhaps any other department, and my emphasis will be placed on the first three departments.

The church paper problem must soon, however, be met. The competition of the secular press as a medium for church news is rapidly driving the church or denominational weeklies out of existence. In one small section, three weeklies in one denomination alone have ceased publication in the last decade. Out of more than a score only one claims to have met expenses. The others have received financial aid from other sources. With the big city dailies carrying weekly a full page of church notices, and anxiously looking for church news for the daily edition, the weekly denominational paper must readjust itself both in matter and business method. It cannot compete as a news agency with the large secular dailies. On the other hand, every Christian organization needs and must have a thoroughly evangelistic and evangelizing organ. If denominations are to be maintained there must be a denominational press.

The method of circulating the papers is where the waste exists. From the best statistics obtainable less than one church member in ten takes a church paper, counting the entire country. The largest percentage is in the rural districts. The big cities take fewer church papers per hundred members than the farming districts.

As a pastor in both city and country churches I have exhausted every resource known to me to get subscribers to our denominational papers. While I have succeeded better than many of my brethren, I consider that my failure was so dismal that I have given up seeking subscribers under the present business methods of handling the papers. The waste comes chiefly from the fact that the people who need the papers never see them. The few who get them keep well informed anyway. The cost of the papers is too high for the people who need them most. The reading matter does not interest the people who need it. The paper comes when not paid for, runs up a bill and gets me into trouble with the subscriber. It begs for subscribers as if it were a charity.

What I want is a national weekly for my denomination full of religious evangelism and denominational teachings and propaganda printed in the cheapest form possible, after the order of the Socialist and other cheap forms of four-page weeklies to sell in bundles to one address say at twenty cents a year per copy. I can then have my church subscribe as a congregation for a bundle of 100 or 200 copies weekly, and have my ushers distribute the papers as the

people leave the room. This seems to me the greatest need in both fashionable and slum churches. If our churches would sow broadcast over the country twenty million copies weekly of such papers full of church teachings we would have less room for all the fad crazes and religious quacks in church work. For getting results from money spent for church papers, there can be no other method like it. The present system is a great waste, because it does not reach people who need its work. However, in counting up the total expenditures of two hundred and fifty million dollars for all church work in America, the cost of the publications was not included. It is only a side issue.

The gifts of the church to foreign missions in 1915 amounted to \$19,000,000, an increase of \$1,625,000, and home mission gifts and expenditures amounted to \$50,000,000.

Gifts to philanthropies in America amounted to \$146,000,000, while the gifts to Red Cross, Belgian, Serbian and Polish relief funds amounted to \$200,000,000, making a total of \$346,000,000. Two-thirds of this amount was given by persons connected with the churches.

Comparison of Two Denominations

The Church Census for 1906 reports 201,351 church organizations in Continental United States, of which 164,229 reported 105,133 ministers on salary receiving an average of \$663 per year. As this was nearly a decade ago, it is a safe estimate that there are fully 150,000 ministers who are paid a total of one hundred million dollars a year. That is quite a pay roll.

The regular census of 1910 reports:

- 133,988 Clergymen.
- 122,149 Lawyers.
- 139,310 Music Teachers.
- 157,966 Physicians and Surgeons.
- 619,285 Teachers and Professors.

I have referred to other professions besides clergymen, so that it will be easy to compare the number in each and show that we are not over supplied with clergymen as the other professions count up. In 1890 there was reported a church and a half for each minister. In 1906 there was reported a church and a third. The average number of members for each minister in all denominations increased from 186 in 1890, to an even 200 in 1906.

The two largest denominations in America—Methodists and Baptists—are reported by Dr. H. K. Carroll, special agent of the United States Census, and published in 1915, as having ministers and members as follows:

	Ministers	Churches	Members
Methodist .	42,088	62,728	7,472,108
Baptist . .	43,546	57,520	6,307,055

	Foreign Missions	Per Member	Home Missions	Per Member
Methodist	\$3,504,788	47c	\$2,558,965	34c
Baptist	2,620,650	41.5c	1,528,612	24c

In making a comparison from the efficiency standpoint, the two largest denominations are taken, representing entirely different forms of church government and administration. One is

the representative of the Episcopal and connec-tional system of government, with bishops and superintendents, while the Baptist is con-gregationally or independently governed. The only figures for comparison that we have at hand are the 1915 statistics for foreign and home mission contributions. The Methodists gave 47 cents per member and the Baptists 41.5 cents per member to foreign missions.

To home missions the Methodist Church gave 34 cents per member, while the Baptist members gave 24 cents. There should be taken into consideration a proportion of the cost of the Methodist Episcopacy supervision.

Do we expect the Baptists to elect bishops and district superintendents! We are simply calling attention to the fact that closer supervision might increase the Baptist offering to Home missions 10 cents per member. And incidentally the Methodist superintendents might be called to the front office (conference) to learn why without supervision the Baptists are so close to them in per capita contributions for foreign missions.

I have made no comparisons of pastors' salaries according to denominations since 1911. It has not been necessary. The snowball that The Expositor started down hill then has become an avalanche of sentiment in all denominations, and has had its effect in the campaigns for support of retired ministers. But at that time the average salary of a Baptist minister was \$325.20 per year, while that of the Methodist pastor was \$607.79. For Ohio Baptist ministers the average was \$559.57, while Methodist salaries, including city conferences, averaged \$886.58. The Methodist church claims it has no church without a pastor and that no Methodist pastor is without a pulpit. It is unnecessary to comment on the number of vacant Baptist churches or Baptist ministers without pulpits.

This supervision cost the Methodist church for 1915, \$1,236,905. But if the Baptist members gave in the same ratio as the Methodist the Baptist churches would have received \$630,-705 more for home missions, and \$346,887 more for foreign missions, or a total of \$977,592. This, the difference in home and foreign mission gifts, would pay four-fifths the whole cost of superintendence.

Loss of Volunteer Service.

We hear a great deal on Preparedness for War. These plans all involve the training of volunteers. No nation would think of making plans of defense from the standpoint of using their regular or standing army alone. The ministers of the church are the regular army, but the church is manned by volunteers, or laymen and laywomen. However, these volunteers could be largely increased. They number only about 10 per cent of the church membership. Why not have every member at work?

All work must be volunteer or paid. In almost all denominations the volunteer work has decreased, while the paid work has increased. The tremendous increase of paid work in church matters during the last decade has been startling. Nor has the waste been so great because

of the money used in paying for service as it has been because of the **unused talents among the lay forces which should have been marshalled and used.**

Methodism was made great by her lay preachers. The majority of her congregations were organized by them without money and without price. They did their work for the joy of service. This is true in some other denominations. The last decade has witnessed a wonderful decline in the prominence given to this right arm of the church. The emphasis has been placed on the paid and educated preacher until in far too many congregations there is not a man who can lead a meeting or preach if the minister is absent. Gauging the whole country by three states which I have studied, it is a fair estimate that all Protestant churches in the country are losing twenty-five million dollars' worth of free service which laymen would gladly give them if marshalled and properly led.

At the beginning of my ministry a decade back, boys were glad to blow the cornet or play the violin for love of the church, and free organists were plentiful. The commercial spirit has so seized our churches that the first question asked by one when sought for such work is, "What do you pay?" Perhaps the volunteer musician cannot play with the same skill for critics, but every preacher knows that music, like teaching, is doubly effective when the people know that it is a free-will offering to the service of the Lord.

It takes nearly the entire income of some church societies to pay for flowers sent out to its indisposed members. The expensive custom is started in a case of real need and soon grows and grows, until every case of headache or sunburn must have a dollar's worth of flowers from the florist sent out. That may be a little strong, but almost every minister who has served a city church knows just what I mean. Some congregations spend a mighty sum to run around in a circle and get nowhere. It would be far more helpful to both the giver and receiver if the **all-important flower committee would raise its own flowers which it gives, instead of having the bill sent to the official board or some other department of church work.**

The Department Store Minister.

The next great waste comes in the foolish service sometimes required of ministers. "A Mixer" is wanted by all congregations.

To mix with sinners, and mix with saints,
To mix with grouchers and hear their complaints,

To mix with girls and mix with boys,
To kiss the babies and mend all the toys;
To carry a bottle of cordial along,
To humor the failure and pass the wrong.
To please the ladies and wear a big smile,
And always be dressed in the latest of style.
He never develops the brains in the pew
To know if he's preaching the right and the true;

Away with such Mixer who helps me to shirk,
And send me a man who will show me my work!

The most valuable thing in the world is time.
Can any minister who reads this article show

me where more time is wasted than in church work. Most preachers have suffered daily from the way in which they are required to lose precious hours. To be perfectly frank, most ministers are ready to confess that church people in general require entirely too much coaxing. Ministers in general are to blame for this. One minister must meet the competition of another minister. The fashion is established and all must follow the fashion. An ounce of good old-fashioned respect for the **authority of God would do the American churches more good than a ton of chocolate caramels and coaxing, and an ocean full of lemonade and ice cream.**

When it is remembered that there are over 80,000 paid ministers in all branches of the Methodist and Baptist churches alone, one can see the immediate need of some great organizer and leader to direct such a force to eliminate waste and increase usefulness. Some things which I would suggest to eliminate waste in the labor department of the church are:

1. Uniform standard definition of what is **real service**, and uniform system of annual reports of all denominations showing work done and cost of work.

2. I would have, if possible, two lay preachers for every regular ordained minister.

3. Where two charges now served by two ministers can be served by one minister, it should be done, and the extra man released for service elsewhere, or for mission work.

4. A complete organization of lay preachers for definite work.

5. A nation wide campaign for an entire year to educate the congregations that they should expect to serve rather than be served.

6. Tell the people what they need to know rather than what they want to hear.

7. I would have homes for the retired ministers, who in one denomination alone receive **six hundred thousand dollars**, located where they can act as assistant pastors of churches or missions which need them.

8. I would have a **civil service system** by which every minister would at least be guaranteed the care of a church with a salary equivalent to that which he had made by his own personal efforts in that church or elsewhere. Perhaps this is cold business, but the church cannot be less fair with her men than the business organization and civil service rules.

9. I would have special ministers set apart and specially trained for building enterprises, for with the increased wealth, there is almost certain to be at least a billion of dollars invested in new church buildings in the next ten years.

10. I would sow the congregations deep with free literature of an aggressive evangelistic type to appeal to the multitudes in our country who do not enter a church.

11. I would have the Church Federation and Census Bureau at Washington tabulate all statistics so as to show waste and how to eliminate it in every department of church work.

12. I would have the efficiency of ministers increased by requiring books to be read every year of their ministry so as to keep us in the best of working shape for modern church work.

What New Members Cost.

The average cost for ministerial support alone for each increased member last year in one of the biggest Protestant bodies was \$105. The cost for all expenses was more than twice that sum. The various Protestant bodies pay out from \$100 to \$1,000 for each increase of one member. This problem will be dealt with fully in a later paper under annual expenses.

How to Drive Strong Men from the Ministry

If I had determined to destroy the church of God, I would starve the preachers. Starve men of brains! I would make it impossible for real men to serve God and humanity by starving them out. This would drive them into other fields of labor where they would obtain a living wage for their wives and children. Where they could obtain a home and at least some of the comforts of living.—Bishop R. J. Cooke.

Are successful business methods and high Christian standards compatible? Thousands are asking this. For them it has not been solved, and the quandary still is, "Shall I strive for a successful commercial or professional career, or let religion dominate my life, and suffer financially?"

Doubt, while it may not be altogether laudable, is reasonable. One must not censure too severely. Nor must we be too critical of the man who, hearing the call of religious duty, turns to it a deaf ear, and pursues the path of more financial promise along commercial lines.

Such acts create no surprise. The laborer should be "worthy of his hire." Yet the preacher is rarely considered so. In no walk of life does a man, having spent years in college training and preparation, and with social position to uphold, have less offered him, or less to look forward to than does the man in the ministry.

This is not as it should be. The injustice has been recognized, but as yet little has been done to right it.

Committees, after investigating, report conditions that should make one blush with shame, when they show the average minister's salary is but \$900 annually. In one of the strongest of denominations there are more than six hundred ministers receiving in compensation for faithful, self-sacrificing service, \$600 or less a year. Many are getting less.

Then why criticise the man because he halts between two opinions—a desire to serve God and his fellow-men and a feeling equally strong and quite commendable, to look after and protect his wife and little ones?

Let us pass no judgment upon him.

Let us only consider the reasons which cause him to hesitate on the pathway of diverging duties and see if it does not lie within the power of the church to make these parallel each other.

We believe it does.

A Yale graduate resigned his pastorate to take up work in a factory. He had been pastor for six years. The church paid him a salary of \$550, augmented by \$200 a year from a missionary society, out of which he paid 20 per

cent in the meantime, with the almost certainty that the next decade will probably witness more than a billion dollars spent for new churches, and current expenses more than doubled for all church work in the United States, great indeed will be the service rendered by the man or men who can tell how to get the largest results for God's glory and his kingdom on earth from such vast sums.

cent in his pastoral duties, leaving barely \$600 to support a family of six.

In spite of the fact that he worked his way through college, the Yale divinity school and the Hartford Theological Seminary, this minister found it impossible to care for his family in the ministry, and was compelled to seek other fields of employment. In his resignation he says he hopes to return again to the ministry. Some idea of the progressiveness of this man who has given up the pulpit for daily toil in a factory may be gained from the fact that during six years as pastor many important innovations for increasing religious efficiency were introduced in his church.

In his explanation the retired minister says: "Considering the field and the salary, I have done quite as much as it was possible to do. In a very true sense I have been not only a preacher but a community builder along modern lines."

This illustration is typical of hundreds of good men and the difficulties they are meeting.

A leading New York newspaper commenting on the action of this preacher who "was forced to abandon his pulpit and go to work in a machine shop because he could not support his wife and six children on a salary of \$600," says, "He is a man of sense. There is a minimum wage church people should recognize as a matter of decency."

It ought to be the ambition of all church officers to see that the pastor of their church is fairly and regularly paid. In no other walk of life would he receive less or have greater responsibility resting upon his shoulders. The chances are a man of his ability and education in any other position could earn double what the church is giving him.

Not long ago the public press told of a preacher, a successful preacher with a good salary—as pastor's salaries go—who gave up preaching in order that he might prove to himself and the world not only that a clergyman **can** be a success in the business world, but that he can be so in spite of the so-called handicap of Christian principles. Forsaking the pulpit this man went into business and in common parlance "made good." He not only amassed a comfortable fortune, but did so without in any way sacrificing the respect which the people of his community had for him.

When he was thoroughly satisfied that he could prove himself a success and still maintain and follow Christian principles, this man gave up his business career, found new positions for those who had faithfully served him, and again entered the ministry.

Don't you think it is wrong to penalize a man because he is in Christian work; that it is a near-crime to make a man, who in the business world could easily earn a \$2,000 or \$3,000 salary, keep his wife and family under the pinch of real poverty in an effort to exist on what the average pastor gets? Don't you?

It is not necessary that this should be done. If a church is run upon the same principles which dominate successful business there will be no need to cut the minister's salary in order to meet the coal bill.

The church that will not pay its pastor the wage which his intelligence, position and work merit ought to close its doors and leave the preaching to be done by other missionary agents.

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." St. Paul (1 Tim. 5:8).—The Transmitter, Duplex Envelope Co., Richmond, Va.

"I know were I to preach one whole year in one place I should preach both myself and my congregation asleep. Nor can I believe that it was ever the will of the Lord that any congregation should have one teacher only. . . . No one whom I ever knew has all the talents that are needful for beginning, continuing, and perfecting the work of grace in a whole congregation."—John Wesley quoted in Expository Times.

THE WORKMEN'S BANQUET.

An unusual event took place at Newfield Methodist Episcopal Church, Bridgeport, Conn., when it was finished. The workmen and artisans who had been employed upon the building, from the humble hod-carrier to the boss contractor, were invited to be the guests of the church at a supper served for them by the kind and generous ladies of the parish, in the renovated basement of the church. Several other persons who had helped on our work by substantial service were also invited. A social hour was enjoyed inspecting the almost completed building. Then all sat down to a well prepared and daintily served supper. When the ice cream had disappeared the pastor spoke a few words, introducing the contractor in charge of the work, who made a most happy speech. Referring to his experiences as a builder for over thirty years, he said that this was the first time that he and his men had ever been thus honored.

Today's burdens will last only through today. They may be removed before tomorrow; but if they should be renewed tomorrow, strength to bear them will also be renewed. Today is all that we need to think about during today, and one day is not very long. Here is a message of rare comfort that some one has spoken: "Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, till the sun goes down. And this is that all life ever really means." But it means one thing more, that even between now and nightfall we do not have to bear the burden alone.—Great Thoughts.

He Got the Offering.

There was real wit in the announcement of a colored preacher of Charlestown, and cunningness as well. He wanted to increase the offerings a little, as his salary was running behind. Just before the ushers started with the plates he said he had "a solemn announcement to make." Leaning out over the pulpit and calmly surveying the expectant crowd a moment, while with uplifted hand he stayed the ushers, he remarked: "Brudderin, I ben informed on most unimpeachable evidence dat someone done rob Brer Larkin's hen coop last night, extractin' some free or four of his best yellow-legs. Now if any of de genl'men who took part in that transaction am present I don't want 'em to put one single cent in dese yere boxes. We don't want no blood money here. The ushers will now pass the boxes." Needless to say there was an unusually large offering.

* * * *

A Rebuke.

The theologian, K. A. von Reichlin-Meldegg (1801-1877) was a Catholic professor of theology in Freiburg, then, embracing Protestantism, became lecturer in church history at Heidelberg, where he married. One day, as he went to the castle with his wife and little son, he met one of his former colleagues, who, wishing to make sport of him, exclaimed: "Behold," the entire holy family assemble!" "In truth, said Reichlin-Meldegg, "it is now complete; up to this moment the ass was missing."

* * * *

Three Laconic Answers.

On June 30, 1628, Wallenstein, who was besieging Stralsund and beginning to despair of taking the city, received a delegation of the city fathers. He said: "I am willing to raise the siege if you are willing to pay me a large sum of money." They replied: "That have we not!" "Then," said the duke, "You must receive an imperial garrison in your city!" "That do we not," was their answer. Enraged by the second categorical answer Wallenstein jumped up and overwhelmed the delegation with powerful invectives. They withdrew with the calm rejoinder: "That are we not!"

"THE OTHER WISE MAN" FOR JUNIORS AT CHRISTMAS.

Henry Van Dyke's beautiful story, "The Other Wise Man," furnishes a most effective entertainment which may be given by children of almost any grade above the fourth. From my school of fifty grade pupils, averaging eleven years of age, I selected fourteen who were above the average in the line of public speaking. I bought a copy of the book and divided it among these little speakers, making a special effort to give to each the part which he or she could best appreciate. There was some little adapting necessary, many hard words to be replaced by simpler ones. There was also some abridgment, but we took care that no essential of the narrative was omitted.

As the accompaniment of the speaking we sent to the Chas. M. Stebbins Company, 1028 Main street, Kansas City, Mo., for a complete set of thirty-five colored stereopticon slides illustrating the story. We included with this order slides to illustrate the music which we planned to have at intervals. Before the drop curtain announcement came the singing of one stanza of "The Holy City," a baritone solo, illustrated by six slides.

WAR'S BLOODY GOLD

DAVID STARR JORDAN

At the end of the second year of war, we have had many gloomy calculations as to the actual bankruptcy of the nations of Europe, and as to the perils attendant on the impending discovery by the people of this fact, now concealed by inflated currency. It costs \$25,000—more or less—to kill a man, and the number still marked for killing staggers comprehension. Meanwhile the total bonded debt of Europe rises to the \$60,000,000,000 mark, and does not “hover” there—it sweeps straight on. The nations are spending some \$75,000,000 every day, Great Britain alone about \$15,000,000. All of them have robbed the cradle and the grave, the savings banks and the insurance associations, taking away real money and giving paper bonds instead. Each of them has created debts beyond the power of humanity to pay, and demanding interest charges which no statesman dares look in the face.

Let us turn from this dark picture to the brighter side. When the world loses somebody must gain. Some must find in war contracts a golden opportunity. A friend in Paris writes that he sat at dinner next to a man who had made \$10,000,000 from war contracts, his present income being \$30,000 a day. Similar hopeful calculations come to us from Great Britain, France, Japan and from the United States. They constitute the sunny side of war. As usual, the records from Germany are most precise. Here are some of them:

In a recent number of “Friedenswarte,” a journal now published in Zurich, Dr. Oscar Stillich, professor in the Humboldt Academy at Berlin, gives a study of the corporations who are making money in Europe while everybody else is headed towards bankruptcy.

Dr. Stillich's essay (as translated into French by Dr. Puech, “La Paix par le Droit,” March, 1916) relates chiefly to the three great armament factories which existed in Germany before the war.

The first is the Krupp society at Essen. The actual gains of this corporation do not appear in the public statement of dividends. It has never let the facts appear, for fear that the people would ask for a division of profits. The chief owner, Madame Bertha Krupp von Bohlen und Halbach, receives this year a dividend of twelve per cent. The Kaiser, another large holder, no doubt receives his proper share. Other shareholders distribute four and six per cent to their clients. A balance sheet is published, but this is intended to obscure rather than to elucidate. It shows that a certain amount is charged off as depreciation; another as reserves, cost of buildings, machinery, etc. But no estimate is made of the amounts thus subtracted, or of other large sums, “war funds,” and the like, held back with no record of their amount or their purpose.

Examining this report in detail, Dr. Stillich shows that in the first year of war the house of Krupp made a clear gain of \$24,000,000, as against \$10,000,000 in the highly profitable preceding year of getting ready for war. The nominal capital stock was raised from \$54,000,000

to \$62,500,000 in 1914-15. The house speaks of itself as the “sine qua non of German victories,” regardless of the fact, according to Dr. Stillich, that before 1914 “it furnished materials to the actual enemies of Germany,” the indispensables of their victories also. But the real profits, it is known, run far above the figures printed. According to Dr. Stillich, the Krupp family is satisfied with \$6,250,000, as against \$5,000,000 in 1913-14. In the year 1914-15 Germany alone has paid the Krupps two and one-half times the sums they received from all sources inside and outside Germany before the war. The establishment could have paid a dividend of twenty-four per cent, but for the first time since its foundation “it has set apart \$5,750,000 for its work of national aid.” Dr. Stillich asks whether this is due to sympathy or fear. “Is it to compensate for the immense sacrifice of blood, or a mark of sympathy with the terrible lot of the working classes? Is it recognition of the danger in such accumulation by a single family of an income greater than that of the Emperor or of any of the confederate princes, or the industrial magnates of upper Silesia?”

Die Rheinische Metallwaaren und Maschinenfabrik of the Ehrhardts at Duesseldorf was apparently never able to compete with the Krupps in time of peace, for it yielded no dividends before the war. The corporation is duly grateful for war, which in their prospectus is described as the national protection “against the degeneration of peace.” It is also “a protection of war traders against poverty.” The gains for the first two months of war have enabled the Ehrhardts to make retroactive dividends of six per cent, covering each of the lean years from 1905 to 1909. This corporation ventures to accuse the Krupps of counterfeiting a long-range cannon devised under the direction of the Ehrhardts. This shows that even the war trade has its troubles. Those who rob the public sometimes plunder each other.

Die Deutschen Waffen und Munitionsfabrik of Loewe at Berlin has cut down the thirty-two per cent dividend of last year to twenty per cent. It is safer to do this, as the people are growing sensitive. But their gross receipts and profits have risen and their capital stock has been doubled. “And no one knows how much has been set aside before fixing the profits at \$2,000,000.” The establishment claims that it is necessary to keep a fund in reserve on account of foreign contracts. The foreign trade, formerly more than half its output, is now cut off, but the number of workmen has risen from 8,441 to 12,000, and the profits the managers dare not make public.

Besides these three great centers of the war trade, four minor factories have distributed twelve to thirty-two per cent in dividends, all without intelligible statement of actual gains.

The extraordinary discretion of these corporations leads Dr. Stillich to remark that “a statement of these reports proves (to paraphrase a word of Talleyrand) that ‘speech was given to man to conceal his business.’”

On these and other facts in the war trade, Dr. Stillich bases the obvious argument that a state should save itself from the waste involved in these profits by making for itself the instruments for destroying life its rulers deem necessary for its security.

But that again has its difficulties, perhaps equally serious. "The way of the transgressor is hard," and every state which would make a business of killing comes under this condemnation.

MEXICO—WHAT INTERVENTION MEANS.

The future redemption of Mexico hinges first on our own abandonment of the idea of intervention by force of arms. All that an army can do is to kill those who oppose it until the rest of the people are terrorized. This is the old method of making a desert to call it "peace," as described by the Roman historians.

Is it not reasonably plain that the idea of intervention—benevolent or brutal, immediate or ultimate, hoped or dreaded—is the main cause of the present troubles in Mexico? We insist that Carranza should pacify Chihuahua, while we make no effort to clarify El Paso, where half of Chihuahua's disorders have their origin.

Intervention is a many-sided word, with a different meaning at every angle. To thousands of good people, intervention stands for a firm display of purpose with a costly but altruistic repetition of our upbuilding of the Philippines—a last resort, painful but apparently inevitable.

If we come a little nearer, intervention means a long and bloody war, brought on through intrigues and misunderstandings, to end in annexation, accompanied by utter confusion of our home politics for half a century.

To those interests in Mexico which have been built up in good faith, intervention appears as a period of dire confusion in which every man must take his chances. In general such interests dread war more than they would welcome American control.

The recent organization in San Francisco of a union of American property holders in Mexico, opposed to any form of intervention by force, illustrates this point. This group includes several of the most influential as well as the most patriotic of American investors.

To certain vast interests represented inside and outside of Mexico, intervention appears as the last chance to get back the stranglehold on the national wealth—a hold more or less shaken by the Revolution.

To exploiters in general, and to their agents along the border, intervention has but one meaning: **Easy Money.**

To the Mexican people, other than capitalists, landholders and clericals, intervention means conquest, absorption, loss of national existence, eternal hate.

To the friends of Mexico, intervention means further the blasting of the new life which is springing up everywhere in the nation, except in the mining states, with their distress of unemployment, and of the border states where disorder has been fostered to provoke intervention.

The real obstacle to the re-birth of Mexico is not the temporary though terrible disorder due to the Revolution, but the sordid and chronic disorder due to **easy money.** The chief opponent of the honest investor is the one who depends on pulls and on favoritism. It is clear that Mexico has within herself the elements of let her alone. And we can help Mexico to education, sanitation, order and justice, when we approach her as a friend, and not as a "Colossus."

Just now, Mexico needs most to be "Hooverized," to borrow a fine phrase from Herbert Quick. War has brought unemployment in Chihuahua and Durango, just as in Belgium. It demands the same kind of treatment in the one case as in the other. We could do nothing better than to send an expedition of friendship to carry food to those parts of Mexico, mainly in the north, where people actually suffer from hunger. It is said that the Mexicans hate us; but we could change this hatred into worship at a cost less than that of a week of campaigning.

THE CHOROPHONE.

A substantial fully guaranteed organ for churches at a modest price from reliable builders.

No name stands higher in organ building than that of the Austin Organ Co., builders of the wonderful Salt Lake organ, of the Medinah Temple organ, Portland, Maine, organ, Atlanta auditorium, Wanamaker auditorium, Albany cathedral, and many other massive pipe organs from San Francisco to New York and from Michigan to Louisiana.

Being frequently met with an inquiry for a two manual organ of modest price, built identically in materials and solidity with their largest instruments and therefore covered by a reliable guaranty, the Austin Organ Co. has recently put upon the market such an instrument which they call the Chorophone. This they think is the ideal small organ, strictly of highest grade, with absolutely modern console, and with superb tone qualities and solid workmanship. They say in addition that this is the best value ever offered in a pipe organ costing under \$2,000. They have sold a number of these and information regarding them from the firm and from users is readily available. The church which desires reliability and security in its organ will do well to communicate with the Austin Co., Hartford, Connecticut, for information about the Chorophone. They offer a special booklet on the subject.

The distinguishing features of the Chorophone are—swell boxes as thick and heavy as in the large organs; same system of wind supply that distinguishes all Austin instruments; a console that has all possible aids in couplers and combination pistons. It is said that one of our great recitalists asked to examine the Chorophone, was so fascinated with its charm that he remained two hours at the console. This instrument is believed by those who make it to be the answer to the question—where can I buy a moderate priced instrument to fill all needs and yet to carry a safe guaranty?

Weightier Matters:—Workingmen and the Church

H. M. CARY

The poor do not hear the church gladly. The majority do not hear the church at all. The voice of the church in matters that concern them is a "still, small voice" indeed. The poor did hear Jesus gladly. It is possible to quibble and dodge and indulge in subtle subterfuge, but we will not try it here. We will simply face the fact—the very obvious fact which stares at us from the unoccupied pews every Sunday—that the poor are not with us.

There are several explanations of which I offer this first, that the habits of thinking and the interests of the churches on the one hand and of the workers on the other, are not the same. The bulk of the church people are employers of labor, salaried clerks, professional men and women, housekeepers of the middle class and a scattering representation of the less grimy of the army of wage-earners. The majority are conservatives by temperament and by training. The prominent members are usually the monied members. The prominent workers are usually or frequently the employees of the prominent members. There may be much secret sympathy with labor, but many are still in that state of mind which has become illegal by Federal enactment of the Clayton Law which says, "The labor of a human being is not a commodity or an article of commerce," the state of mind, in other words, which still regards "Capital and Labor" as balanced terms on the same plane. By common, almost unanimous, consent, troublesome economic problems are shunned in favor of a harmless gospel which has little to do with feeding the hungry and clothing the naked. The "good, old Gospel" concerns itself with individualistic righteousness and the attractiveness of the heavenly home. The fact of the squalid tenement in the city and the equally squalid rookery in the town, although we may know them to be disease-breeding fire-traps, is not talked about, perhaps because some one we know owns them, perhaps because we do not quite see what we can do about it or where the movement will end if we start something, and accordingly we choose the "easier way" and do nothing, blanketing our occasional uneasiness by more strenuous preaching of the Gospel of Salvation. Sometimes we go up to a convention and get a measure of needed relief from secret self-reproach, by voting for the passage of a resolution brought in by a courageous committee, condemning abuses in the industrial world. It is like ministering at long range, like making sick calls by telephone, but, we tell ourselves, it "shows people where we stand," and leaves us with a comfortable sense of having done "something."

By way of concrete illustration, I offer the case of a certain convention. In the state where it was held, three bills had been "sneaked" or "railroaded" through the legislature in a whirl of popular hysteria about military preparedness, drafting the school children of the state into a juvenile military organization, and putting every man in the state between the ages of eighteen and forty-five at the call of the governor in case of "invasion, hostile attack"—which, as far as most of us were concerned,

was right enough but unnecessary, because in case of real danger the call of the governor would be abundantly answered by volunteers—but it went on to include "tumult, riot, breach of the peace," everything but "strike," which was not mentioned but which was meant. The resolution brought in by the committee, if passed, would put the convention on record as unqualifiedly for the immediate repeal of those laws. After a warm discussion, and after sending the committee back to write the resolution over again, it was passed by a fair majority. Then followed a resolution favoring progressive legislation such as the minimum wage, the eight-hour day, mothers' pensions, and like measures. It was no sooner proposed than a prominent clergyman rose in his place and was recognized. He proceeded to say:

"There ought, my brethren," he was smiling as he said it, "there ought to be a limit somewhere. In order to save time I would suggest that a blanket resolution be presented and passed putting the convention on record as favoring all good laws and opposing all bad laws, and let it go at that."

It is a matter of regret to me to have to add that he got away with it—for two reasons. First, because the discussion on the militarist issue had exhausted time and energy, and, second, because he was seconded by a man who objected to "taking up the time of the convention with resolutions on everything under heaven." It was said with humorous emphasis and raised a laugh. A serious resolution was, therefore, killed by a laugh. One man protested earnestly, but the time was short, and the delegates tired and so the resolution died on the floor. Meanwhile, to the 8,000,000 wage-earners, the long delay in the passage of those relief measures has been no laughing matter. While wages do increase, creeping forward relentlessly under pressure of dire necessity, the cost of living advances by leaps and bounds. Meat has almost disappeared from the workingman's table. He wears imitation leather shoes and shoddy clothing, and even potatoes, the last refuge of the hungry, on which the workers of England "clemmed" through the starving period before the repeal of the Corn Laws—even potatoes have entered the class of high priced foods. Yet the followers of Him who said, "I have compassion on the multitude . . . because they have nothing to eat: and I would not send them away fasting," assembled in convention to do his business and express in their resolutions "the mind that was in Christ Jesus," could raise a laugh and forget. The point to remember is that they represented an all too common state of mind. They are not hard-hearted men. It was simply that their familiar thoughts and dearer interests were centered elsewhere. In an assembly of workingmen that resolution would have passed with emphatic unanimity. In an assembly of church delegates "it was to laugh." This does not mean that there were not many present who wanted the privilege of endorsing that resolution, but there were enough present who were not warmly interested to kill it. The convention of which I speak was representative of one of the

most progressive religious bodies in America. Logically the men who laughed would stand with the practical minded apostles who were for sending the people away when Jesus "had compassion." Of course, if matters came to a "show down" these men would stand right. They are good men and true. What they did not seem to realize was that matters are rapidly rising to a crisis and that the time to take a stand is **before the crisis**, since their final stand for the right will be interpreted by the masses as a response to the invincible pressure of necessity, a reluctant concession to the inevitable, and will consequently lose its value.

We have given some time to this symptomatic story of the fate of a resolution, because it is a symptom, not because the resolution would have accomplished much, or because its passage would have had any very revolutionary significance. As a matter of fact, libraries might be stocked with resolutions printed which have no appreciable effect on the general situation. When the attention of workmen is called to such declarations they shrug their shoulders and appraise them in a word—"Talk!"—and in the main they are right, not because the resolution is not good, but because it is not followed by action. The blow does not follow the threat. We have had resolutions, speeches, books and prayers in abundance—but very little action. We will vote for a resolution demanding the repeal of a bad law or the enactment of a good law, and it lives long enough to see the light in the morning paper, but we don't follow it up with a fight for enactment or repeal. The one important exception to the rule is the fight for temperance legislation, where we have happily stilled our scruples about political action. We will not even follow up the precedent we have established. We sympathize with dwellers in the tenements in New York, but will not lift a hand to change conditions in our own town. We are "in sympathy with the movement," but we sympathize from a safe distance, from the bleachers or the grand-stand, according to the affluent or non-affluent character of the church to which we minister. No one can question, viewing the churches of Christendom, that there is a pitiful disproportion between their words and their deeds.

What do we mean by inaction?

In the winter of 1906 there was a desperate scarcity of food for the poor in the South of Spain. I was in Seville in February. I saw the vast cathedral, famous for its treasure. I saw the altar built over the remains of a former king of Spain and his favorite courtesan. Outside, sitting on the pavement, with their backs to the massive walls, were the hungry poor who had nowhere to go and too weak to go anywhere. There was also a law which forbade giving alms to a beggar. I broke the law with a small coin—all I had—and a good conscience, and talked with the beggar. He went back ten centuries to resurrect the memory of a medieval Bishop of Seville who had melted the chalices from the altar and sold the jewels to feed the poor in a similar crisis. He contrasted that action with the attitude of the church that was, which fixed its gaze steadfastly on the heaven it had incorporated with monopoly of the traffic thither for profit, and hence could

not see the beggar expiring at its sacred feet. He brought up by implication the standard set by Jesus to determine whether religion be quick or dead:

"I was hungry and you gave me to eat; I was thirsty and you gave me drink: I was a stranger and you took me in: naked and you clothed me: I was sick and you visited me: I was in prison and you came to me."

At the end of the Long Road the Church of Seville will ask: "When saw we thee naked and hungry and sick and did nothing?" and the Recording Angel can refer to the place and the date and the responsible people. Seville is not singled out here as an unique case, but because it is typical.

What do we mean by action?

In the late thirties and early forties in England the logical term of the Corn Laws was reached—and it was Famine. Three men, a churchman, a Unitarian minister and a Quaker, Cobden, Fox and Bright, saw England hungry and fed England. They had little money and could not feed the nation out of hand, but they could and they did fight for the repeal of the Corn Laws which fattened the purses of a few and thinned the bodies of a multitude. They fought eight years through ridicule, misrepresentation and abuse—and won. The church stood solidly against them—but the poor heard them gladly. They did the work of Christ in the spirit of Christ—and they won. Success has crowned their memory with blessings. Failure would have banished them as demagogues to oblivion.

In the first half of the last century, a woman of Massachusetts, frail of body but stout of heart, "saw Him in prison and came to him." Dorothea Lynde Dix, with a handbag and a note-book, traveled thousands of miles, beginning in her home state and covering in a few years the other states, visiting prisons, jails, almshouses and getting facts. She laid her findings, facts from which there was no appeal, year after year, before legislature after legislature, and won state after state to reform in the treatment of the insane who had, up to this time, been regarded as criminals and treated accordingly. She carried her warfare on behalf of the helpless into England, winning the title of "American Invader." She went to France, Italy, Greece, Turkey, Austria, Russia, Sweden, Denmark, Belgium and Germany, and finally came back to the United States to finish her work here. No man or woman before or since ever achieved so much in the way of government appropriations for humanitarian institutions.

A police reporter, working in old Mulberry Bend, in the slums of New York, learned "How the Other Half Lives," and managed not only to tell the world, but to tear down seven blocks of tenements and put a park in their place. The churches would not let him in at first, and the magazines refused him space, but he stuck to his fight, for twenty-five years, and won, and today Jacob A. Riis is numbered with the sons of God who see the hungry and feed them, who see the naked and clothe them.

General Charles George Gordon took service against a foe entrenched behind centuries of custom and tradition—Slavery in the Soudan.

Just before he was murdered at Khartoum, he looked from the roof of his palace at the hordes of Arabs gathered about the besieged city, and then away to the north for the relief column which never came, and thought of his fruitless sacrifice. He sent down this indictment in the wonderful journal against the Christianity of the people at home: "The Christians of England think more of their dinners than they do of slavery. Someone mentions it at table and the hostess says, 'Isn't it shocking! Won't you have a little more salmon?'"

Gordon may have been bitter, but he was justified by the facts as he knew them and as we know them. A prominent minister once took me to task in a "fatherly way" for harping on one string and dragging up the problem of Christian Unity. I am for unity on a basis of loyalty to Christ for common service. I had not thrust it upon the attention of the meeting we had been attending—had not spoken at all, as I remember it—but I was sounding him to see how far the "movement" had moved him. I found out when he said: "You must not take this matter so seriously. When the subject is up for discussion give it proper consideration and then drop it and pass on to the next question." That is what he has been doing, "passing on to the next question" all his life. I have a vision of how much would have been accomplished if John Bright and Jacob Riis and Dorothea Dix and Ben Lindsey and Jane Addams and the rest had given "the subject proper consideration and passed on to the next question." This man is undeniably good in a negative way, and he is a good organization man, being drafted on all the committees which sound so important and achieve so little, and thus he is "passing on" and will ultimately pass out, having skirted the edges of many problems in an official and academic way, but never having wrinkled his coat nor wilted his collar in a fight to see the theory he believes in become a fact. Sometimes I think that the problem of the church is not the workingman, but this man and the army of men like him who preach harmless platitudes and die an eminently respectable death.

There is another divisive influence at work to sunder the church temperamentally and traditionally from the worker. There is a tenderness for the prestige of money which is disagreeable to the workingman. I heard of a church recently which found itself, after many years of services, dying downtown between a moving picture-show and a dance hall, both disgraces in their kind. A new minister accepted the charge, and after working some months asked the church officers for freedom to use the church social rooms for dancing and motion pictures. He was a strong man and had already built the congregation up splendidly. One man raised strenuous objections. He told how his father had prayed in that room, and he did not want young feather-heads dancing a two-step or applauding a show where his father had prayed. The dramatic feature in his protest was that he was the big man in the congregation, a millionaire who gave \$1,000 a year to the treasury. His idea was to sell out and move uptown into a fine residential district. The conservative thing to do was to appoint a

building committee with our affluent friend as chairman and build wherever he "suggested." This minister, however, was not conservative. He went ahead with his plan, having the cordial endorsement of the majority. The big man threatened to withdraw his \$1,000. Instead of wilting, as many of us might have done, this preacher told Dives to take his \$1,000 and block the progress of some other church with it. He then turned to the people and five hundred of them subscribed two dollars a year to make up the deficit. They have a "Standing Room Only" sign at that church, which is in requisition every Sunday. Men who give less than \$1,000 block bigger projects than this—due to this tenderness on the part of the church for the prestige of money. This creates an "atmosphere" which is antipathetic to the workingman. The New York World copies this diagnosis from the London Spectator: "The poor have so little sympathy with the rich! They have never lived among them and don't know what they suffer."

Another element in our composite problem is the American Business Man. Of all classes of American citizens they are the most spineless. If any one doubt, let him consult Ben Lindsey's "Beast," edited by Harvey J. O'Higgins, for convincing evidence. A civic improvement which is needed but not popular, a political reform in a town with a strong and "respectable" political ring, an aggressive church enterprise, all find them regretfully but firmly neutral. There are some glorious exceptions, but we are discussing classes. They fear to offend. The limit of concession on the part of such men, when the church begins to sag and the props begin to slant, is to consent to have a revival. A quotation from "Felix Wade," in the "Circuit Rider's Widow," is a temptation, but we will resist it. We shall not argue, but we have had revivals and the churches are where they are and the workingmen are where they are, which suffices for the case.

This leads us logically to another grievance of the workingmen against the church. They have expressed their opinion in the most convincing way by withdrawing countenance and support. It is all of one piece with their grievance against the old political parties. Neither the political parties nor the churches will submit to the pressing necessity for change. The churches offer as a panacea for all evils and a remedy for all short-comings, the revival. The political parties offer as a remedy for all short-comings and a cure of all evils, an election to put the "outs" "in." Once the excitement is over things jog along in pretty much the same old way. Let us take an illustration from the political world which can be readily applied. When we seemed to be about to war with Mexico there were vigorous protests from a few pulpits, but in an atmosphere charged with militant emotion, it was not easy to keep one's footing. The National Guard was mobilized at a cost of about \$200,000,000. We sent an army of young men to conquer peace. It is precisely what the Mahdi would have done in the Soudan, what Genghis Khan would have done in Mongolia, what the Grand Potentate of Matebeleland would have done in Africa.

When the \$10,000,000 indemnity was paid by China after the Boxer Rebellion we did an

astounding thing—something that Attila would never have thought of doing. We gave it back to China to be invested in the education of young Chinese in American schools. The "Yellow Peril" at that time was China, as we cannot but remember. Nobody talks of China as the Yellow Peril now. Something different from a military demonstration against Mexico was needed. As a matter of fact, there are hopeful aspects of both the religious and the political questions. There is the minister mentioned above who preferred five hundred two dollars bills to one check for \$1,000, and there is Woodrow Wilson who signed the Clayton Act on October 15, 1914, which contains the revolutionary statement—"the labor of a human being is not a commodity nor an article of commerce!"

It ought to be the recognized duty of the minister to apply the teachings of Christ and offer the active sympathy of the church to the masses in their heard battles for life. The ministers must break through the tradition which makes it undignified to visit workmen's assemblies. If workmen err they err under pressure of necessity. Men of means as frequently err under no other pressure than the passion for profits. The minister who defers to the wealthy and shuns the poor cannot expect the poor to hear him gladly. No amount of emotional, long distance "sympathy with the movement" will excuse the sin of inaction in the man or the church which professes to follow Him who "went about doing good," who concerned himself with the concerns of common people.

When "Chinese" Gordon returned from a phenomenal campaign in China against the Taipings he was not considered sufficiently "safe and sane" to be employed by the conservative government in any large undertaking and so they set him to work in the barracks at Gravesend. While he waited for the larger opportunity he taught in the Ragged Schools, he taught in the Sunday Schools, he sat by the sick-beds of dying men and women and ministered nourishment from a spoon with the hand that had led an army. When Jacob A. Riis was fighting for parks for the tenement children he decided, that since they were so long in coming and the time seemed not near when he could take the tenement children to the flowers he would bring the flowers to the tenement children. He started a movement which still does this work somewhere among the 30,000 tenements which still remain after his twenty-five years fight. Dorothea Lynde Dix was led into her work by volunteering to teach a Sunday afternoon class in an almshouse.

The opportunity lies ready to hand. Don't try to imitate what someone else has done successfully for some other community. Study your own community and serve it.

Thank God every morning when you get up, that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

SERMON SUBJECTS.

"Five Striking Claims of Jesus Christ."

O. L. Markham.

The True Light of the World.
The Door to the Kingdom.
The Way to Truth and Life.
The Shepherd of Love.
The Bread That Stays Heart Hunger.

* * * *

"Some Fellows You Are Interested In."

Raymond B. Walker.

A Little Man's Bigness.
A Big Man's Littleness.
The Average Man.

Both Black and Blue.

One day a well known Brooklyn pastor received a call from the colored pastor of the Baptist church in his neighborhood. The visitor was very dejected. "I'm having a hard time, doctor," he said, "and I'm sore perplexed. I want your counsel." "What's the matter now?" asked the genial Dr. —. "Well, it's this way, doctor. Most of my people are good, old-fashioned people, who take the Bible as it stands and believe the old doctrines with all their heart and soul. But a lot of our young people have been off to school and college and been reading books, and they've got their heads all full of these new-fangled ideas and higher criticism and new theology, and just as soon as one of the old folks testifies one of these young bloods gets up and says his testimony is all out of date, and airs his views. And so it goes, back and forth, at every prayer meeting, and between the two of them they keep me black and blue."

Why should we hesitate to say "Goodbye" to each other? Are we not pagans, to think that a word has power over God's quiet purposes, and that saying "goodbye" smells of death? Must men die intestate because they think that making their wills is cutting out their shrouds?

If we were old Romans, who thought "vale!" meant "forever," we might be shy of such a word, but "goodbye," even if it should be for the last time on earth, is only the difference between "good-night" and "good-morning."

Say it, then, like a Christian, and, if it still comes hesitatingly, stretch it out into the love-liest of wishes, "God be with you."—Maltbie B. Babcock.

Every man who goes straight ahead and does what he knows is right, taking the best counsel he can, and learning from life as it shapes itself under his touch, is laying out grappling-hooks, without knowing it, for the opportunity that comes only to the one who can profit by it, and, when it passes, he lays hold of it quite naturally. It is only another way of putting Roosevelt's philosophy that things happen to those who are in the way of it. It is the idlers who prate of luck. Luck is lassoed by the masterful man, by the man who knows and who can.—Jacob Riis.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves.—Chas. Kingsley.

THE CHURCH ORGAN

W. E. WOODRUFF

[Inquiries addressed to the Pipe Organ Dept. of The Expositor will receive attention from Mr. Woodruff. His advice will save you money and secure you a better organ. Ed.]

That the hopes and the worries that center about a pipe organ before purchase tend to increase, is evident from the fact that letters of inquiry and of speculation continue to arrive; that the missionary labor is just as much demanded; that the unworthy and cheap builder is still "in our midst"; that sums generally inadequate are named by pastors with the evident purpose of going ahead on insufficiency, rather than wait for more money and more time; that eagerness for the object sought frequently displaces sound judgment; that purchasers allow themselves to be talked out of sound advice by voluble agents—very few of whom I have found to have much more judgment about tone blend and tone worthiness than a chauffeur in a racing car.

I suppose perhaps the best word I could utter at this time would be: To pipe organ purchasers: Take your time, take plenty of it. Take time to find out from others about instruments you think of buying, or makes on which you have entertained specifications. Take time, take plenty of time about the consummation of the project. A delay of a few months, a more vigorous canvass for funds will often bring to your plan a perfection that it could never have had if rushed through hurriedly.

A clergyman once asked my advice about buying a second hand instrument. It was absurdly cheap in one sense but has been absurdly expensive in another way. The work inside is flimsy and evil looking; the pedal boards rattle like a barn door in a gale; the trumpet is so far from sympathy with the rest of it that, trumpet speaking, all else had best keep silent, and it's worse to let the trumpet speak alone because it is intolerable and raucous, and would disgrace the fog warning of a channel boat. But they bought this—this thing. It annoys with imperfection; it rattles and groans; it distinctly degenerates the musical taste and must considerably disturb the religious impulse of the congregation.

However, I am glad to see that some of the well-known firms are meeting the occasion for a modest priced organ by standardizing a model which can be turned out, thus standardized, at a low figure and yet have all the advantage of workmanship, solidity, modernity of console and skillful voicing of a larger instrument. This is an excellent sign of the time. I have sometimes thought the bigger builders ought to turn with sympathy and understanding to the smaller contracts, knowing that the need is great, and that in this field much could be done for the cause of church music without money loss to the people who put the best materials and workmanship into the build.

I am all the more interested in this because such a scheme will really guarantee a measure of safety to purchasers, and will cover the work with a guaranty that will sustain and

comfort, and also because certain of these modernized schemes, working on the duplex plan, afford console conveniences and octave coupler systems that I have in the great part of my correspondence urged on church committees and clergy. For there is no doubt about it that many of the dealers are still inadequate in their console means of enrichment and control. By letting obvious defects like these obtain, each purchaser postpones the day when smaller organs will have relatively the solid mechanical and tonal qualities of the big instrument.

The unworthy may sound right for a while. But the bubble bursts when one gets to hear and to understand what noble tone means. Then the insufficient organ will always be a source of worry and annoyance even if it behaves well mechanically. Like my old and revered college professor, I always feel like recapitulating and then again saying it over. Thus—Full octave couplers are more needed in small organs than in large, and yet they are seldom specified; big rich diapason tone is absolutely demanded by sense, justice, and the metre of worship, and is not often realized, because such pipes are heavy and contain a good deal of metal which has grown steadily in price. So, write and ask if you wish. I'll do the best I can, without fear, favor or collusion with any firm, agent or jobber.

Just now—these past three or four years little has been done generally speaking toward extension of console means. The leaders rest satisfied that they are close to the ideal, and the others won't change as long as they can make a margin and keep up business. I do notice a prophesy of mine coming true—a prophesy which at the time I made it, ten years ago, was hooted. At that time only one of the big firms used the stop tablets. I stated that others would come to it and that eventually the old fashioned cumbersome knobs would disappear. In ten years eleven firms, and including at least three or four prominent ones, have come to the tablets. They didn't want to. They had to. It was not so much organ science as it was common sense.

I note a continued tendency toward municipal organs. The massive pipe organ can give the musical public practically as much joy as any musical agency. I am quite at one with a famous organist who said he would infinitely rather hear a splendid pipe organ splendidly played, than a big orchestra that lacked essentials of finesse and unanimity. America has the fourth largest organ in the world, and thence down the list has many coming in between fourth and twentieth. And cities, schools, residents, auditoriums, are using this musical agency, which more than any other single agency, can be heard frequently by the people, and is destined therefore to have the largest part in our musical taste and discernment and enjoyment. Hence choose slowly, wisely, carefully and after investigation.

Bringing Together the Church and the Motion Picture

Hugh Cork, Formerly Assistant Gen'l Sec'y International S. S. Association

After twenty-three years in "Organized Sunday School Work," which brought me into every state in the Union and every province in Canada save one, it may seem to some of my friends, at first thought, that I am falling from grace when they learn that I am devoting my time to motion picture work. But when the motive which prompts me finds concrete expression on the screen I feel sure they will give me credit of obeying a "call" as distinct as that which led me into the Sunday School work after completing my college course twenty-three years ago.

During my student life I felt the pull of the foreign mission field and Africa was where I expected, in some small corner, to reclaim a little of the "dark continent" for Him "whose I am and whom I serve." But the way did not open and I entered upon a Sunday School career, the "why" of which has not been clear to me until recently.

During these years, while attending thousands of conventions, institutes and conferences, besides studying five children in my own home, I have learned that the lines of least resistance and the avenue of clearest comprehension in getting knowledge to the brain is the eye; in fact those who profess to know state that four-fifths of all we learn from outside ourselves comes in this way. Whether we come from Missouri or not there seems to be a natural desire in each of us "to be shown," and with most folks "seeing is believing."

Life and motion, which are characteristic of God's creation, are of the greatest interest to young and old alike. This fact inspired the inventive genius to bring out the motion picture, the greatest factor in visual education there is today. But like that other time "when the sons of God presented themselves (with their helpfulness) Satan came also," but this time in place of Job he took away this great new invention while the church of God slept, unconscious of her great loss. At first Mr. Edison and others tried to awake her to the great opportunity of this wonderful machine, that she might reclaim it, but after losing thousands of dollars and seeing little prospect of church co-operation, he, with others who entered this line of business, looked elsewhere for support. The enterprise gradually went amusement mad and educationally in the wrong direction. This fact becomes the more sad when they tell us there are over thirty thousand picture shows in the United States today, attended daily by nearly twelve millions of people.

For more than a year I have been studying this "dark continent" of motion picturedom and during some explorations I find its kings, like King Mtesa of Uganda, whom Stanley found in Africa, are wanting and waiting for some "white man of work" to not only help them reclaim the waste places, but assist them in settling the uninhabited portion. Within a few days I have had conferences with the heads of several of the largest film producing houses, and to me it was a revelation to find how sym-

pathetically they feel toward making the films the church want. One of the most influential emphatically declared his ambition was to devote himself to educational work. He has had this ambition for years and has put tens of thousands of dollars and more in educational films but has never made any money with these kinds of films. His heart is there but he has to look for his income elsewhere. Yet he has just secured a list of the International Sunday School Lessons for 1917 and 1918 with a view of filming them for Sunday School use. They all assure me their studios and photographers are ready to serve us with biblical and missionary films and illustrated hymns just as soon as they are assured the church will use them. I found an immense amount of educational matter available right now if it is only sorted, classified and catalogued.

The film men realize they are not able to open the church field to a large extent, since they are looked upon by many church folks with suspicion. It must be someone from the church itself; someone who knows the church needs and in whom the church has confidence; someone who is as willing to spend himself in America to win for the use of his Lord this great educational factor, as he would spend himself in medical, industrial, educational and evangelistic work in Africa or in the uttermost parts of the earth. So when this "call" came to push out into this field of opportunity my heart responded "Here am I."

To demonstrate its practicability I am planning to put on tours of "Community Picture Lectures" and "Chautauquas," but only with the idea of making this a stepping stone to courses of Bible study and missionary work in each local church where films will do their best work. Oh, that some generous soul would create a "Foundation" which would send a competent missionary secretary on a tour of the world's mission stations with whom, I have the assurance, a great film company would send an expert photographer to take all the pictures the secretary would indicate. Every foreign missionary society could then have motion pictures on any and all mission fields and many a Sunday night service would inspire young people to prepare for foreign service. A few thousand dollars turned in this direction just now would accomplish a thousand fold more for the advance of the Kingdom than it will turned toward the most of the enterprises demanding money today. If you know those interested who are financially able let me get in touch with them, and I feel sure multitudes in the future will rise up to call them blessed, if they put some of their investments in picturing foreign mission fields, for the "fields are white unto harvest."

The man with a duty says, "Jesus is the Lord," and he is brave. The man with a temptation says, "Jesus is the Lord," and he is firm. The man with a suffering says, "Jesus is the Lord," and he is patient.—Phillips Brooks.

METHODS OF CHURCH WORK

E. A. KING

A happy and satisfactory Christmas to you all! Christmas is not the only event in December, of course, but it occupies a wonderfully large place in the mind and heart of every pastor.

The world opens its heart at Christmas time and almost everybody undertakes some charity or good deed or something at this season of the year, and all ought to be encouraged.

William DeWitt Hyde, in his Lyman Beecher Lectures on Preaching, at the Yale School of Religion for 1916 (Macmillan, N. Y., \$1.50), says among other things:

"Good will involves not merely once for all in Jesus Christ, but perpetually and universally in every disciple who shares it, the sacrifice of whatever individual preference, pleasure or profit is inconsistent with it. Up to the limit of his strength and influence, so far as is consistent with maximum efficiency in his specific station and function, every Christian man must bear his share of the suffering incidental to a finite work of natural law and human freedom; and consequent on the perversity of individuals and the corruption and imperfection of civic and social institutions. Sacrifice is the cost of service; each form of service has its specific price in sacrifice; and to train his people to pay the price and make the sacrifice cheerfully and bravely, yet not excessively or unreasonably, is the preacher's fifth commission."

* * *

December is the month in many churches when the business of the year is closed. The annual meeting is a great event, or it should be made so. We have known of churches letting it pass with only a perfunctory program of reports from the treasurer, clerk and minister. Often the minister makes no report! All of this is bad business. There should be a carefully worked out program with a supper, music, reports from all departments, a report and survey of the year by the pastor, and also a forecast for the future. The treasurer's report is very important, but it ought not absorb all the attention. The spiritual and social and educational side of church life should have a very large place in the discussion.

* * *

As we look out on the new year there may well be some constructive planning for better business management. It is a constant source of surprise to the writer to find churches of considerable size that have never introduced the duplex envelope system of church offerings. We have recently discovered a church of some size and standing that has never introduced the plan. The treasurer, for example, has been obliged to rule a special ledger for nearly 200 accounts! What a task! All the while there have been in existence printed treasurer's books on the market costing only a trifle. Why do people of sense go on this way!

It is largely because church is "let go." The treasurer referred to said, "This is the way the book was given to me when I was elected treasurer and I just followed the old plan!" This is just where the church is weak, it follows too many old customs. We really think the minister at fault in this particular case, for he should have known better. For such reasons as these we believe in efficiency campaigns and efficiency literature and in such a magazine as The Expositor. Let us make 1917 a better year than 1916 in all our churches.

The editor wishes to thank every reader who has sent him literature or written him letters this year. Without this kind of co-operation the department could not be carried on successfully. No doubt there are many of our readers who have intended sending something but did not get to it! Put us on your mailing list this year and send everything to Rev. E. A. King, 73 South 15th St., San Jose, California.

* * *

AN ATTRACTIVE CHRISTMAS GREETING.

Rev. L. F. Bausman, minister of Bethany M. E. Church, Camden, N. J., has issued a very attractive pastor's letter for Christmas. It has a colored "Merry Christmas" corner design and the letter is printed in clear typewriter type and is as follows:

My Dear Friend:

I take this opportunity to wish you a delightful and joyous Christmas for yourself and your home. But may yours be not the mere joy of a holiday season, soon faded and forgotten, but the lasting joy that comes with the recognition of that which the Christmas festival commemorates.

Let us approach the close of the year thankful for its blessings; forgetful of its disappointments; mindful of its lessons; and determined to do more for the Master in the coming year than we have done in this. Drawn by the common joy of a glad Christmas tide into a closer fellowship, let us join hands and with happy hearts take up the task of the days to come—the building of a bigger and better church.

Sincerely yours,

Joseph E. Bausman, the church printer, 542 East Girard Ave., Philadelphia, Pa., offers to supply letters like the above at \$1.25 per 100. (Each additional 100, \$1.00), postpaid. Try this for your Christmas greeting.

A GREETING BELL FOR CHRISTMAS.

In The Expositor for December, 1912, we printed a Christmas bell which attracted much attention. It is four years since we have seen anything quite so attractive, but the Woolverton Co., Osage, Iowa (100 for \$1.25) now publish a better one in red, green and gold.

A CHRISTMAS GIVING SERVICE.

There may be churches and schools that feel the "White Gift" plan too difficult, but here is something they can do. Bertha Bartlett tells of it in "The Pilgrim Teacher," for 1913:

Instead of the time-honored entertainment and Christmas tree with which all are familiar, why not try this year the experiment adopted in 1912 by the Sunday School connected with the First Congregational Church of Boylston Center, Massachusetts?

The school noted that a Christmas giving service would for once, at least, be acceptable, in place of the usual Christmas receiving one, so, due notice being given that presents would not be donated, as in times past, to the children, they with their elders met in the auditorium of the church, Sunday evening, December the 22nd, to carry out an original program.

On each side of the pulpit platform had been placed a beautiful spruce all gay with conventional Christmas decorations, but barren of the fruit which such trees usually bear.

The opening exercises of the service were appropriate to the season, including Scripture reading, hymns, and prayer, after which came the "Giving service," itself. Four ten-year-old boys representing the Spirit of Christmas, and each with an empty sack upon his back passed slowly up the aisles, stopping at each pew to give the occupants opportunity to deposit their gifts in the bags, which had wooden hoops sewed to their openings.

When at length the gifts had all been collected (and some of the sacks were filled more than once) the boys carried their burdens to the platform where pastor and superintendents removed the offerings, laying them at the base of the trees, later to be distributed to the Children's Friend Society of Worcester, Mass.

The gifts included toys, new and old, books, dolls, and fifteen dollars in cash, some of which were given with a real sacrifice.

After this service came the Christmas concert, in which the school as a whole and as individual members participated, with an interest such as they had never felt before in the story which the "angels of Bethlehem told."

At the close one small girl observed with a sigh of content: "It's like the first Christmas—almost; we've brought gifts of gold and—things. I wonder if it reminds Jesus of the time when he was a baby and the wise men brought presents to him."

In selecting an appropriate costume for the boys to wear it may be best to confine one's self to the usual Christmas red and white, having the sacks decorated lavishly with crepe paper or bunting, while the boys content themselves with wide sashes of red (brought over the shoulders and tied at the left), on which the words "Spirit of Christmas" appear in white letters.

If something more elaborate is desired, the boys may wear flowing gowns simulating those worn by the Orientals, in which case they may be purple with white sashes, or vice versa, these typifying the condition of those who first brought gifts to the infant Jesus.

HOW TO INSURE A CHRISTIAN CHRISTMAS.

The Christmas idea is a triple one, and the Sunday School Christmas celebration has a three-fold purpose. To be complete, it must carry out the three thoughts of worshipping, of giving and of joyful receiving. Of these three essentials, the order is important, and proportion is to be regarded.

One single purpose, running like a golden thread through all the exercises, ensures the expression of the Christmas idea—the simple, loving desire to honor Him in whose name the day is kept. This purpose may well take the form of worship, like that of the Wise Men, in the beginning. Reading the story thoughtfully, and reading between the lines, one might well take it as a beautiful symbol for the Christmas seeker in all ages.

One would like to urge on every Sunday School teacher the duty of impressing the fact that our Christmas is a religious festival.

Begin away back with the promises or the echo of promises (in their case) which made pilgrims of the Wise Men. The world was very wistful—longing, looking, hoping for the Coming One. How much of history and philosophy and poetry one puts into the amplification of this point depends upon the class to be led and instructed.

They saw His star in the east—our "stars" are the promises plainly written in the Bible. Point them out and turn to them. I have found it a help to chart an imaginary route through the books of the Bible, led and lighted all the way by these Promise-Stars till my class and I have come to Bethlehem, to the very house where the young Child was. It is not at all childish to make a pictorial representation of this journey, allowing the pupils to write the proper references and affix gilt stars to mark their progress.

Reading and talking over the Christmas story is one item of Christmas worship. Plenty of Christmas singing is very desirable, but there is nothing reverent or adoring in the jingle-bells variety. There are bright, new, modern songs to which no one need take exception, and these with some of the beautiful Christmas carols and others that were old when our mothers sang them, will serve as an embalming amber to preserve the impressions and memories of each recurring Christmas.

Again one would like to insist that the song should be worthy of the theme. For there is something strange and wonderful in the magic of a song. By the wizardry of mere musical memories we known men and women sometimes get back to the very gates of childhood. If we stop to think, we know that there is no fragment of a song we used to hear or sing but is with old associations 'crusted round, and a single bar or line means more to us than the whole song can mean to others. In arranging a program we are helping to decide the quality of these children's Christmas memories. The sound of a song carries far.

To sum up, a religious Christmas service is one that keeps Christ and Christianity before the attention of the people. It is a service in honor of the birth of the Saviour. This is its first and greatest meaning. Everything belong-

ing to its observance should be intelligent, reverent, and full of loving praise. Because this is the very inner meaning of Christmas, I would have this service given a special time and place of its own, instead of sandwiching it between gay holiday doings like platform "speaking" and dialogues and stripping the Christmas tree, etc. Let us have a quiet, special, separate time of its own—say, the regular Sunday School lesson hour; and let the pastor or superintendent reserve his remarks and tender little sermonettes for that hour, when they will be appropriate and appreciated.—Anna Edgewood.

CANDLE SERMON FOR CHRISTMAS.

One of the most effective illustrated sermons we ever used was a "candle talk" on Christmas Sunday evening. It is all very simple.

We got a carpenter to help us make a wood base about fifteen or twenty inches long and quite thick. On the top of this we nailed another piece shorter and narrower, making steps as it were on the front and sides. On the top we bored thirteen holes, the size of large candles. On the lower step we bored as many holes as we could, leaving an inch or two space between each one.

The middle hole on top contained a larger, taller candle of a different color, and this one we called "The Light of the World." The twelve candles in the same top row we called the twelve disciples. The other candles below represented the early churches and first missions.

This block of wood all studded with candles was placed on a small table and carried to the platform with the big candle burning. Then all the lights in the room were put out and the one candle burned.

The text, of course, was "Jesus the Light of the World." We told something of the story of Jesus and his work and of his selection of the twelve. Then we took up the big lighted candle and lighted each "disciple," talking all the while about the calling and the work of the disciples. After this we lighted the other candles from the lights of the "disciples," until all of the candles were burning brightly in the dark room.

It is very easy to connect the story with the birth of Jesus and make the lesson very effective. Everybody enjoys the sermon, and no one is left in doubt as to its meaning. Children and young people remember it for years. If you have never tried it, work it out to suit your local conditions this year.

HOW ONE CHURCH BEGINS THE NEW YEAR.

Over and over again we insist that the most successful church work is the result of planning. The following letter is printed here as a suggestion to pastors who have never tried the plan. Work out something for January during December, and for February in January, and keep at least thirty days ahead of the procession. This will put life and zest and expectancy into the church. Mr. Harrison's letter is as follows:

Dear Friend:

The pastor, deacons and officers of the Avon Baptist Church wish you "A Happy New Year," and trust that you will have the brightest and

most prosperous year, both spiritually and materially, or your life.

The church stands ready to do all within its power to make this possible as far as your spiritual life is concerned.

Are you, my friend, willing during the coming year to do all within your power as a citizen of Avon to make it a record year for the church, the town, and the state?

This year the aim of both pastor and officers is to make the Avon Church known as a family church. By that we mean a place of worship for the whole family.

Begin the New Year by bringing your whole family with you to our morning services. Remember that the boys and girls will soon be the men and women of tomorrow, and that unless they are taught now to form the church-going habit they cannot be expected to in later life. Remember the special Children's talk every Sunday morning.

The morning subjects for the month of January are:

The Unchanging Christ.
Walking With God.
The Palace of Time.
The Individuality of Duty.
A Forward Look.

You will find the above topics helpful, inspiring and practical.

Sunday evenings the pastor will lecture on prayer.

The Nature of Prayer.
The Principles of Prayer.
The Value of Prayer.
Hindrances of Prayer.
Answers to Prayer.

You cannot afford to miss any of these Sunday morning lectures.

Put aside every other engagement and help us start the New Year in the right way for a Happy Year.

Sincerely yours,

PREPARE FOR DECISION WEEK.

The Fairville Baptist Church of New Brunswick, Canada, has tried out a very interesting "Decision Week" with a "Three Weeks' Preparation" program. Decision week was set for January 30 to February 6, with January 9-28 as preparation weeks. It is a splendid idea and in reality is a revival of religion.

The folded issued by the church is most interesting. On the front cover we have the words "Decide" printed at top and bottom, and in the center this poem, "A High Way and a Low."

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The Way his soul shall go.

—John Oxenham.

On the inside of the folder is the program marked off in weeks. The campaign began Sunday evening, January 9, with a sermon on "An Honor Roll of Two Kingdoms."

On Wednesdays the pastor arranged for three cottage meetings within the limits of his parish. On Friday evenings there were regular church prayer meetings. The topics were:

"The Christian—Confused."

"The Christian—Converted."

"The Christian—Consecrated."

The second Sunday evening sermon was on "The Perseverance of God." The third was "What Must I Do to be Saved?" On January 30 he preached in the morning on "Won by One," and in the evening on "The Disobeyed Vision."

During this week meetings were held each night except Saturday night. A pastoral evangelist did this special preaching, and an opportunity was given for people to decide to become Christians.

Now here is a plan that any church can carry through easily and profitably, and we hope many of our brethren will undertake something of the kind the first of the year. We print the plan now because the campaign should be laid in December.

PRINT THIS ON YOUR CALENDAR.

The following splendid suggestion was taken from "The Lutheran Tidings," and we recommend that the item be printed and put where every worshipper may see it. Anything we can do to encourage worshipful prayer at church will be richly rewarded.

Prayer in the House of God.

We have many times observed with a feeling of reverence the custom of some worshippers to bow the head for a few moments of silent prayer after reaching their seats. And we wish such a habit were general. Aside from the blessing brought through the prayer, what an excellent preparation such a habit is for the services to follow; it puts the heart and mind of the worshipper in a frame fit for all the exercises of the service. Perhaps one reason why we fail to get more good from the services and the sermons is just the lack of this devout preparation.

Pray for the preacher. He comes to you as a man of God with a message from his Word; and he should be strengthened and sustained through the prayers of those who worship. Pray that he may be filled with the Holy Spirit.

Pray for yourself. It is no easy matter to banish all foreign thoughts that fill the mind as you enter the house of prayer. Pray that God may put your soul in proper condition for worship.

Pray for the other worshippers. God only knows the needs of those who have assembled with you. Some need comfort and strength and encouragement; some need warning; some need to be turned aside from sinful paths. There are burdened souls present; and there are those who need to be converted. Pray that the various needs may be met.

Pray for the strangers. Every Lord's day there are strangers within thy gates. Pray that they may be helped by the services and sermon; and that they may feel at home in the house of God.

Pray for the absent ones. Some are absent because of circumstances over which they have no control; others are absent because of indifference or lack of interest. But whatever the reason of their absence they should be remembered in the petitions of prayerful worshippers.

"MORBUS SABBATICUS."

The following paragraph has been going the rounds of church papers for several years, and it deserves further circulation:

Morbus Sabbaticus, or Sunday Sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy, eats a hearty dinner.

In the afternoon he feels much better, and is able to take a walk, talk politics and read the Sunday papers; he eats supper, but about church time he has another attack, and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any more symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on Sunday.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family, and is contagious to the rest of the family—especially the boys.
6. No physician is ever called.
7. The disease is becoming fearfully prevalent, and always proves fatal in the end—to the soul.

YOU OUGHT TO HAVE A MISSIONARY MAP OF THE WORLD.

William Carey began his study of missions by sketching a map of the world and hanging it up in his shoemaker's shop. He saw it every day and the more he meditated on the need of the world for Christ the more interested he became, until he gave himself for the conversion of the world.

We believe that every Christian church should display a map of the world where the people can see it every week. Our churches become narrow in their thought, and sometimes selfish because they do not think in world terms.

The missionary Map of the world provided by the Missionary Education Movement of the United States and Canada is just exactly the kind of a map to use. It costs only \$3.00, and may be had for that price through the F. M. Barton Co., Caxton building, Cleveland, Ohio. We are using one this winter for the first time, but we have wanted one for several years.

We advise sending for one for your fall and winter work. It can be used to advantage in Sunday School, prayer meeting, young people's society and at church services. It is especially valuable for use in mission study classes. Let us lead our people in thinking of the world rather than simply of their own affairs.

THREE MONTHS' PRAYER MEETING PLAN.

Rev. J. W. Carson, of Seattle, is a sort of father of the "Fireside" Prayer Meeting plan. We printed his schedule in The Expositor for May, 1916, page 781. Now we have received

Waveland Ave. Congregational Church *Chicago* PRAYER MEETING SUBJECTS & LEADERS

	Subject	Scripture	Leader	Helpers	Music	Invitation Committee
4	FAITH	Hebrews 11:	O. H. Reiffenacht	Ida Peterson Mrs. Lagerlof	Mr. C. Palmer Miss Dora & Caranough	C. Reinach J. P. Campbell Miss A. Schult
11	LOVE	1 Cor. 13:	Rev. E. L. Reiser	Mrs. Waasenberg Marie Hermannson	Lessons Bauer	Mrs. Bauer Mr. Atwell Hunt Miss Prater
18	Missionary Thank Offering	Address Mrs. J. W. Valleygrove	Mrs. D. S. Schneider Ruth Dora	Women's Society	Special	Mrs. H. Rogers Mrs. Emerson Marguerite Miller
25	Christian Endeavor	Mark 3:13-20	Freda Rosenhal	Hattie Miller Marie Maxwell	Junior Chorus	Mr. - Hermannson Roy Simonson Selden Brady
1	MEN	Joshua 1:1-16	H. Irwin	G. Bauer G. Bauber	Male Chorus	Clerence Hammet C. E. Roy John Bremer
8	WOMEN	Book of Ruth	Mrs. G. Bauer	Mrs. Dillworth Phoebe Haglund	Viola Bauer	Mrs. Reiffenacht Mrs. Schneider Miss O. Dora
15	Sunday School	1 Samuel 3:1-21	O. H. Reiffenacht Sept.	Mrs. Campbell B. L. Nesert	Piano Solo Viola Mason Instrumental Trio	Wm. Bertram Mabel Thurne Eather Bauer
22	CHURCH	Acts 2:	J. P. Campbell	Anna Strand H. Shindo	A. Herzog	S. Brady Mrs. E. L. Reiser Mrs. Foster
29	Thanksgiving	Ps. 145:	Rev. E. L. Reiser	Mrs. H. Rogers Mr. Bauer	Special	Marguerite Miller Marie Maxwell Roy Simonson
6	WORDS	Pro. 25:11	C. Reinach	Mrs. Eringer Mrs. Hoban	C. E. Palmer	G. Bauer Ida Peterson Phoebe Haglund
3	SONG	ITS Mission	C. E. Palmer	Mrs. Schwartz W. Lagerlof Mabel Thurne	Special	Choir Members
10	PEACE	Luke 2:14 ISA. 26:3-4	R. J. Bennett	Mrs. E. L. Reiser Mrs. Clawson Marguerite Miller	Miss Olga Dora	C. E. Societies
7	GIFTS	2 Cor. 9:15	Rev. E. L. Reiser	O. H. Reiffenacht J. P. Campbell Miss Hermannson	Mr. Walter Carlson	Adult Classes

from the pastor of the Waveland Ave. Congregational Church, Chicago, a three months' schedule adapted from Mr. Carson's plan. It is a splendid idea, and we think it worth while to print the adaptation here for the use of other men who may care to try it.

ORGANIZE MISSION STUDY FOR 1917.

We suppose that it is generally known that the Central Committee on the United Study of Foreign Missions has prepared a remarkable book for this season. It is called "World Missions and World Peace," by Caroline Atwater Mason. It contains six chapters with appendix, reading list, and index. There are 274 pages, and 16 illustrations. It sells for 50c boards and 30c paper. Published at West Medford, Mass., address Lucy W. Peabody, chairman.

The book for Home Mission study is "Old Spain in New America," by Robert McLean and Grace Williams. It is issued by the Council of Women for Home Missions and published by the Associated Press, 124 East 28th St., New York City. This is a very interesting book and sells at 50c cloth and 30c paper.

We expect to use these books for class study on Prayer Meeting night either as a part of

the regular program or an after class. Both of these topics are vitally important this year and ought to interest our people.

ARTICLES ON MISSION STUDY.

There are two very good articles on "How to Create Missionary Interest" and "An Argument for Missions" in The Expositor for February, 1914, page 283. Also see Expositor, February, 1916, pages 486 and 487.

THE AIM OF A NEW YORK CHURCH.

In a very interesting pamphlet published by the First Baptist Church of Troy, New York, the following detailed program of the local church is laid out for five years. This is in keeping with the "Five Year Program" of the Baptist denomination. Troy's part is put down as follows:

A. Fifty-two followers of Christ annually.

B. One minister, missionary or Christian worker produced from our membership during the five year period.

C. Four of our young people in higher institutions of learning.

D. Gifts by individuals and legacies or annuities for Baptist missionary, benevolent and educational work.

E. A 15 per cent increase each year in offerings to our denominational missionary work, approximately \$2,300 for the period 1916-1917.

The above "Aim" needs some detailed managing in order to bring it through and the pastor, Dr. T. H. Sprague, outlines the following "First Steps."

1. Endeavor to secure an average attendance at our Sunday morning service of 200; at our Sunday evening service of 150; and at our prayer meeting of 100.

2. Bring the average attendance at our Sunday School up to at least 175.

3. Aim to enlist every woman in the church in the work of the Woman's Church Society, the Woman's Missionary Society and the King's Daughters.

4. Make earnest effort to enlist as many of our young people as possible in the Covenant Band, and make it an aggressive force in training our young people for the larger work of the church.

5. Seek to have at least 75 copies of "Missions" taken in the homes of our membership and "The Watchman-Examiner" in at least 25 homes.

6. Through our annual every member canvass aim to have every member of the church pledged to a weekly offering to our current expense fund and also to our church benevolences.

7. Endeavor to secure the co-operation of all our men in the work of the Men's Club and seek to make it a potent influence in church and community along social, religious and general uplift lines.

8. Cultivate a spirit of persistent personal endeavor to win others to Jesus Christ.

9. Remember in every phase of our work that "the effectual fervent prayer of a righteous man availeth much." Therefore, "pray one for another."

This is the kind of generalship the church needs everywhere and we are glad to know that it is coming gradually but surely to all our denominations.

A CHILD'S PRAYER.

Rev. Lyman P. Armstrong, 417 South 7th Street, San Jose, California, brought us the following child's prayer which he has compiled and used with much satisfaction. Mr. Armstrong is the son of a minister and devotes himself to a splendid gospel wagon home missionary service in the rural parts of California. No doubt there are many pastors who would be glad to secure copies of this prayer at the small price of 25c per 100 copies.

Dear Father, I thank Thee for this happy day.

Gal. 4:6; Phil. 4:6-8.

Forgive what was wrong in my work or my play;

Matt. 6:12-15; 18:21-22.

And help me to grow in Thine image each day.

Luke 2:52; 2 Cor. 3:18.

Thou wilt bless those I love, and all who love Thee,

Matt. 7:11, 12; Psa. 145:79.

And Thou knowest best the things best for me;

Psa. 139:1-12; Rom. 11:33-36.

I shall sleep and awake in Thy love so free.

Psa. 4:8, 3:5, 121:4.

Oh, save me, Holy Father, from danger, sin and shame!

Jno. 17:25, 26; Ezek. 36:26-28.

All things I wish to ask in Jesus' loving name;

Jno. 15:16, 17; Matt. 1:21.

To do Thy noble will, my glorious life-aim.

Matt. 6:31-33; Luke 22:42; Rom. 12:1-2.

HOW TO KEEP THE CHURCH ROLL ALIVE.

It is a difficult thing to keep the church roll alive. People are on the move and it is so easy to lose track of them. The absent list is almost always a large one in any church. Rev. Geo. M. Miller of St. Paul, Minn., has a good method of keeping track of his people. He sends a letter like the following suggesting two forms of reply which are bound to prove equally helpful to the absentee:

We have been looking over the Absent Membership list of our church and find it so large that we feel the necessity of making some inquiries in regard to it. While we appreciate the tender relations of church membership, and the strong ties of old associations, we are convinced that where it is practicable, except for special cause, it would be better for our absent members to transfer their connection to the church where they regularly attend in their new places of residence.

In order that we may have a report from each absent member, we append two blanks, one of which please fill out, detach, and return to either of us at your earliest convenience.

In default of any reply from you, after waiting a reasonable length of time, the church will be asked to take such action as it shall deem best.

Fraternally yours,
Pastor.
Clerk

Reply number one may be as follows:

Dear Sir:

Your letter received. I have decided to transfer my membership to the..... Church, ofRev. Pastor, and will thank you to forward me a letter of dismissal.

Yours truly,

Reply number two should read:

Dear Sir:

Your letter received. While under ordinary circumstances I might consider it my duty to follow your suggestion, I prefer to remain a member of Olivet Church and for the following reasons:

.....

I enclose a contribution toward the regular expenses of the church.

Yours truly,

A CHURCH WITH A REVOLVING CROSS.

The First Methodist Church of San Jose, California, has a huge revolving electric cross on the top of its spire and every evening whenever there is a service in the church it is lighted and throws its beams out into the darkness for miles around. Rev. Mr. Stidgers, the present pastor, is the inventor and would probably be glad to give information to anyone interested.

HOW TO DELIVER A SPEECH.

(Sequel to "How to Prepare a Speech," in The Expositor for October, 1916, p. 49.)

I. Preparation for Delivery.

In preparing a speech the delivery must be kept in mind. The kind of preparation chosen depends quite largely on the method of delivery intended.

In any case in preparing and in delivery keep this in mind: Suppose someone should rise up in the audience and ask, "What do you mean by that statement you just made?"

Some people write out in full what they desire to say, they study it and

1. Read the speech verbatim.
2. Memorize the whole speech.
3. Memorize the outline.
4. Take along a complete outline to hold in the hand or to lay on the table or desk for reference while speaking.
5. Some go over their speech alone talking it out loud and then go directly to the platform.
6. Some read everything possible, write nothing not even an outline and think it all out as they go along. (This takes unusual ability to do it well.)

The object sought should determine the method. Direct appeal spoken with body free, nothing between it and the audience (not even notes) clear voice and flashing eye—produces the most satisfactory result.

Reading your manuscript is no sin if you use it as an aid to make clear. If it obstructs the contact with the audience one should train himself to speak without it.

II. The Machinery of Speaking.

1. Stand erect and be polite.
 2. Stand on two feet.
 3. Look your audience squarely in the eye.
 4. Do not try gestures.
 5. Make no attempt at oratory.
 6. Try to carry your point.
 7. Be "dead in earnest."
 8. Be sincere.
 9. Stop when you are through!
- (Have good terminal facilities.)

III. Personal Equipment.

Public speaking—effective public speaking, is an art and can be cultivated.

Every person who can, especially the young, should study elocution under a good teacher. Gymnastic exercises will give control of the body and force to the speech.

The power of the lungs should be developed.

One great need in speaking is perfect enunciation. Speak so people can hear distinctly what you say.

IV. The Element of Experience.

Personal experience after all counts very large in the success of any speech. You may quote other people and it sounds good, but it cannot be real for you until you have made it your own.

Treat all topics with humility and with reverence. Remember you can not "know it all." Other people know something. Qualify your remarks so as not to make them too sweeping; be thoughtful of other people's opinions. Do not "go off at half cock." Know your facts.

A NEW BIBLE STORY BOOK FOR CHRISTMAS.

We have just received a beautiful copy of William Canton's "The Bible Story" published by Hodder & Stoughton, New York, \$2.00. It is wonderfully attractive, containing the whole Bible in simple story form, following the Bible outline very largely but in language that any young person can understand. It carries 18 very beautiful pictures in colors. It is just the book for a Christmas present to young children in the home. There are 403 pages and the type is large.

HOW THE MEN WORK AT MATTOON, ILL.

Under the leadership of Rev. T. Y. Williams, the minister, the men of the First Congregational Church are doing valiant service.

The entire parish has been placed under the supervision of 12 men who make it their business to know the non-churchgoers in their respective districts. This method of supervision has placed the church in contact with a number of unchurched people, and is serving to bring many new faces into our services.

The introduction of the Forum idea has solved the problem of the evening service, in which the attendance has grown until it now fills the church. The live, vital subjects in the political, economic, social and religious life of the day are discussed, without the sacrifice of the religious atmosphere. The church has been fortunate in being able to secure some strong and able speakers who have made valuable contributions to our thought on the problems of the day.

The influence of the Forum is making itself felt in the life of the city. A number of benefits, which promise to be of permanent value, have already come from the movement. One of the most important is the Lunch Club, composed of business men, who meet at noon on Tuesdays. The club is serving as a medium for the continuing of the Sunday's discussion, and for putting into action the suggestions which come from the discussions.

FOR YOUR CALENDAR.

How to Enjoy Sunday

By one who has tried it.

1. Stay at home Saturday night and get acquainted with your family. Retire a little earlier than usual.

2. Get up early and help do the necessary work of the home. An honest division of labor helps oil the wheels of the household; but a man who sits around reading the morning paper and letting his wife do all the work—

3. If possible, make your plans to go to the Bible School. Go to church. Religion and worship are necessary to a full grown life.

4. If you have a neighbor who doesn't go to church, invite him to go with you. If he faints away at your invitation, telephone to the head usher of this church and he will send an automobile for him.

5. Don't expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.

6. Keep some inspiring book on hand for Sunday reading. Write some letters to friends or to the boy or girl away from home.

7. Ask some one who is not a Christian to confess Jesus as Saviour. How long have you been a Christian yourself without doing this?

8. Get all you can out of the Sunday church services either as a worker or a good listener and doer. Don't criticise the choir. You're not such a great singer yourself.

9. Keep thanking God all day that you are well enough to work, and good enough to keep out of jail.

10. Close the day with a song and a prayer after calling up the preacher and telling him you plan to follow his advice when you go to work tomorrow.—From the Calendar of the First Congregational Church, Topeka, Kansas.

A BOOK FOR PREACHERS.

Wm. DeWitt Hyde's "The Gospel of Good Will," ought to be read by preachers everywhere. The book is a report of the Lyman Beecher course at Yale and deals with the contribution of modern literature to the great uplift forces of today. Published by Macmillan Co., New York, \$1.50.

WIN ONE SUGGESTIONS.

The following good advice is taken from the calendar of the Second Congregational Church, Attleboro, Mass., Dr. J. Lee Mitchell, pastor:

1. Select one person whom you will try to win. (If you don't know of one, ask your pastor.)

2. Pray that God will direct you, and will prepare your one person to receive him.

3. Study your one person in order to find out the best way to approach him.

4. Talk freely and frankly to him on the subject of his spiritual life, just as you would on any other subject.

5. Bring him to church. Make a definite date, call for him, and bring him to the service that will be of most interest to him. While there, introduce him all around and make him feel that he is wanted in our church.

6. Don't give it up if you don't win him by your first try. Jesus spent three years trying to introduce himself to twelve men.

THREE LITTLE BOOKS OF GREAT VALUE.

"Common Worship," the handbook of Presbyterianism. Henry Van Dyke was chairman of the committee that prepared the book and with him were associated fifteen other eminent ministers and laymen. Any Presbyterian minister who has not provided himself with one of these cannot realize what he has missed!

"The Great Step" by Maitland Alexander is a manual for new church members and for older persons already church members who desire something to help them prepare for the Lord's Supper. It is a book of real value. Such books ought to be used more than they are.

"Preparation for Teaching," by Charles A. Oliver. A very valuable text book for classes in Teacher Training. This is a standard course and widely used (25c in paper). Send for the above books to the Westminster Book Store, 400 Sutter St., San Francisco, California.

PRINTERS' POINTS FOR PASTORS.

"If you use dirty, gray, ragged-looking paper, with the matter set in thin, apologetic type, poorly spaced, and wretchedly printed, nobody will look at it. And you wouldn't look at it, either, if you were not the fond author.

"The next thing to look to is the type. As in ornamental work severe simplicity shows the best taste, so in typesetting. A bulletin, a card, or a programme that sparkles with half a dozen different kinds of type, attracts with the same unpleasant effect as rouge and an abnormal pompadour.

"The main facts should be set forth clearly, in plain type, and by means of short sentences. A simple, yet effective, way is to use one line at the top of the page with black-faced type, and another at the bottom, with a few sentences of straight talk between.

"Above all, beware of confusion. The good advertisement is like a shot fired at a bird on the wing. If you expect to win attention, you must make the interesting fact that you wish to communicate stand out from the mass of lettering. This can easily be accomplished by means of heavier type.

"Plain lettering is better than flourishes. When the reader has to puzzle out what this

or that letter is, ten to one he will drop the ad. Use plain-faced type.

"Again, don't try to preach a whole sermon. Use short sentences and short words. Leave plenty of space between lines.

"A striking head-line is excellent to arouse interest, but avoid slang."

MEN'S BIBLE CLASS INVITATION.

The following "cut" is taken from an invitation recently sent to us:



LET US GET TOGETHER

For Sunday Evening.

The Greatest Man of the Nineteenth Century.
George Washington.

General Booth—Fisher in the Gutter.

Dr. Good Humor.

God's Traveler—David Livingstone.

Jimmie, James and Jim.

From Dreams to Deeds.



INCREASE YOUR ATTENDANCE By Using ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue, Philadelphia

PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, acetyty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

The Woolverton Printing & Publishing Co.
OSAGE, IOWA

GET SMITH TO CHURCH:

The leaflet "Getting up Steam" is "a stirring appeal to men who stay away from church;" "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more, 500, 34c each.

L. L. BINGHAM :: ESTHERVILLE, IA.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATION IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul Gilbert

Lack of Steadfastness. (167)

1 Cor. 7:37; 15:58; Col. 2:5; 2 Pet. 3:17.

Miss Martineau says, "Lord Brougham was at his chateau at Cannes when the daguerreotype process first came into vogue. An artist undertook to take a view of the Chateau with a group of guests on the balcony. He asked his lordship to keep perfectly still for five seconds, and he promised that he would not stir, but alas—he moved. The consequence was that where Lord Brougham should have been there was only a blur. There is something very typical in this. In the picture of our century as taken from the life by history, this very man should have been the central figure. But, owing to his want of steadfastness, there will be forever a blur where Lord Brougham should have been." How distinctly parallel to this is the career of a prominent American.—Marden.

A Strong Man. (168)

Eph. 2:20; 1 Cor. 3:12; Col. 2:7.

Hon. William Jennings Bryan related this story at the Men and Religion Congress in New York a few years ago. "I was in South America two years ago, and I met a man who I believe has the largest influence of any man in South America. He told me that he read our Bible when he was 22 years old, and it made a Christian out of him, and for forty years he had been living a Christian life. He never held a high office, he has no power except that which comes out of the character of the man and the impression he has made, and yet that man, standing in that country, has made himself so strong that when he opposes a thing as wrong, his denunciation means more than a statute against it, and when he commends a thing as right, it means more than its endorsement by his nation's law. What gives him his strength? It is because he built upon the solid rock of the Book, that is the Word of God."

The Overflow Church. (169)

Acts 2:47; Acts 8:14; Heb. 10:25.

We need to learn a lesson from a church in Africa which is called the overflow church. Dr. Frances E. Clark in a visit there, asked why they called it by that peculiar name. He was told that the reason was because every service was attended by more persons than could be accommodated.

The secret of the success was due to the requirement placed on every new member to join one of the numerous evangelistic bands that went to the streets, and by personal invitation work and open-air meetings, interested the outsiders in the objective of the church.

That is the kind of work that all our churches ought to do. Young People's Societies should take the lead in that kind of effort.

Keeping Back the Flood. (170)

Gal. 5:15; Rom. 12:1; Isa. 50:6.

On the banks of the Mississippi there was a great flood. It swept through that section threatening to devastate millions of acres of land. The white men were throwing sacks of sand by the thousand in order to stay the rising flood. At one point their last bag of sand had been used and the water was still rising. There were 400 black men, and when the suggestion was made that these black men lay down and with their bodies keep back the inflowing water, almost without exception they lay there, and thus, for the time being, prevented the flooding of that great district. As by our bodies we kept back the danger there, as we continue to receive help and encouragement and protection, the time will come when, in all the larger and more important matters of life, with our bodies, minds and souls, we will keep out anything that may threaten our great civilization.—Booker T. Washington.

The Simple Life. (171)

1 Sam. 16:11-12; Gen. 4:17; John 1:46.

The superior, wholesome life of the country-reared lad which enables him to come to the city and surpass his city-bred brothers, has been emphasized many times. Ruskin declared that city life as portrayed by the novelists was that of foulness and disease. He writes in "Fiction-Fair and Foul":

"In De Balzac's story of 'Father Goriot' a grocer makes a large fortune, of which he spends on himself as much as may keep him alive; and on his two daughters, all that can promote their pleasures or their pride. He marries them to men of rank, supplies their secret expenses, and provides for his favorite a separate and clandestine establishment with her lover. On his death bed he sends for his favorite daughter, who wishes to come, and hesitates for a quarter of an hour between doing so, and going to a ball at which it has been for the last month her chief ambition to be seen. She finally goes to the ball.

This story is, of course, one of which the violent contrast and spectral catastrophe, could only take place, or be conceived, in a large city. A village grocer cannot make a large fortune, cannot marry his daughters to titled squires, and cannot die without having his children brought to him, if in the neighborhood, by fear of village gossip, if for no better cause."

Business Dishonesty. (172)

Prov. 11:1; 20, 10; Jer. 22:13; 1 Thess. 4:6.

Recent investigation of gasoline measuring pumps in and around Chicago and in other parts of the state by the U. S. Bureau of Standards revealed the fact that between 82 and 83 per cent were inaccurate, the average shortage being 3.9 cubic inches per gallon. It is estimated that this shortage has meant a loss of more than 5,000,000 gallons per year or \$1,000,000 at the present price of 20 cents per gallon, to Illinois motorists.

Rounding up the Slackers. (173)

Matt. 25:5; Luke 12:47; Judges 5:23; 21:5; Mark 14:50.

A few weeks ago the civil and military authorities of London invaded the railway stations and collected all men of military age into a corral. They were marched off in bunches of thirty, under guard, and unless they could prove that they were exempt from military service were turned over for drill at the camps preliminary to becoming part of the army. These were the "slackers" as they are called who have refused to enlist in the time of their country's need after their nation has been at war for over two years and a million of their fellow countrymen have been captured, killed or wounded.

What an army of culprits would be revealed if the "slackers" of the church were rounded up; the tens of thousands on church rolls who are content to avoid their share in the responsibilities of the Kingdom! It is one of the most disgraceful facts in church life and the man who is guilty of the life of that character ought to be branded before his fellow-men.

New Crimes. (174)

Isa. 32:7; Rom. 3:13, 16; Ecc. 7:29.

Rodin, the great French artist, for a long time has been occupied with a work entitled, "The Gate of Hell," which he says cannot be finished because men are always inventing new crimes with which the threshold of horror must be decorated.

How To Be Happy. (175)

The art of being happy is the finest of the fine arts.

So Dr. Charles E. Barker of Washington, D. C., said recently. As physical adviser at the White House he first tried his recipe on President Taft, being the man who taught Taft how to decrease his weight. Recently he told his recipe for happiness in five rules:

Cultivate the habit of looking on the bright side of every experience, no matter what it is.

Accept cheerfully the place you find yourself in today.

Throw your whole soul into your work.

Do as many courtesies as possible for the people you are thrown with every day.

Adopt and maintain a childlike attitude of trust in your God.

Everybody can tell how happy a life they are living by asking themselves one simple question: How do you act back home at the breakfast table?

I used to believe that any one could be happy with plenty of money and automobiles and yachts and so on. But my experience as a physician has cured me of that. I have found the folks of that class usually the most miserable in the world.

Nearly everybody lives one sort of double life; one on dress parade and one back in the home.

The corner stone of the new building for the Ninth Presbyterian Church, Philadelphia, was laid recently by Mr. Craig N. Ligget, the donor. Exercises consisting of addresses by Rev. D. S. Kennedy, D. D., editor of "The Presbyterian," and by the minister of the church, Dr. J. A. Higgons. Mr. Ligget presented this building, which will cost somewhere between \$50,000 and \$70,000 in memory of his son, John D. Taggart Ligget.

With this new addition the property of the Ninth Church at 57th and Washington avenue will reach the amount of about \$150,000 and will be one of the most up-to-date church buildings anywhere to be found.

Special attention has been given to two adult Bible class rooms which will be placed at the disposal of two classes, one of which numbers over 250. Since coming to West Philadelphia, this church has received over 500 members.

Peloubet's Select Notes on the International Uniform Sunday School Lessons for 1917 is issued by the W. A. Wilde Co., Boston, for the forty-third time. The publishers state that there is no American annual outside of government publications which can claim the distinction of having been issued annually for forty-three years.

As in recent years, it is edited by F. N. Peloubet and Amos R. Wells. With its maps, pictures, charts, references to the literature and art illustrating the lesson, and its suggestions for a plan of teaching the lesson—it is easily the best one-volume lesson-help in existence, and one of the very best in any form.

The Youth's Companion, that old-time favorite, is out with an up-to-date prospectus for next year. This paper pleases the whole family, for everybody knows that adults find articles written for youths both interesting and profitable. Not only are there rattling good stories for boys and girls, but there are informing and interesting articles on civic subjects and on scientific wonders, suggestive paragraphs on "how to do things," etc. But to the minister, the half-column stories putting some ethical truth into concrete form will be especially valuable, often enabling him to answer the objections of his young people in triumphant fashion.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all the day, bring us to our resting beds weary and content and undishonored, and grant us the gift of sleep.—Robert Louis Stevenson.

ILLUSTRATIONS FROM THE OLD WORLD

BENJAMIN SCHLIPF, BUCHAREST, ROUMANIA

Matt. 20:6; Luke 19:13; Jas. 5:20.

Work for All. (176)

Four children were walking along the shore of a lake, when the youngest, a girl of five years, tried to pluck a flower and fell into the lake. The eldest, a boy of twelve, jumped into the water and succeeded in saving his sister. When the father of the children heard of the occurrence, he said to the third, a lad of ten: "Did you help save your sister?" He replied: "Yes, when Martin got near to the shore, I took hold of his coat and helped pull them out." "Well done!" said the father; "and did you help too?" he asked the fourth, a boy of six. "O papa," said he, the tears still flowing over his cheeks, "I screamed!"

In the work being done for the salvation of men we may not be able to jump in and save them, nor may we be able to draw them out, but surely everyone, even the weakest can unceasingly cry to God for them!

Faulty Christians. (177)

Phil. 3:12-14; 1 John 1:8.

A proverb from India says: "A faulty diamond is more valuable than a perfect pebble." So in God's estimation believers, in spite of their faults, are more valuable than unbelieving moralists. Though this is true, let perfection be our ideal!

Faith, Hope and Charity. (178)

1 Cor. 13:1-3; 1 John 4:8.

Hope sees a spring, faith goes to it and drinks, but charity takes the refreshing water to other famishing souls. And while faith and hope are necessary in order that we may be saved, charity is indispensable; it proves that we are born of God, since God is love.

Why Go to Church? (179)

Eccl. 5:1; Rev. 2:7a.

King Louis XIV, who had as court-preacher Archbishop Fenelon, found one Sunday, that, instead of the usual crowd, there was no one in church beside himself, his retinue and the preacher. "What does this mean?" he asked the clergyman. "Your majesty," answered Fenelon, "I today had published, that you would not come to church today, in order that your majesty might see who serves God in truth and who flatters the king."

We wonder, if the custom of going to church in order to flatter the preacher has not many devotees in our day and if many do not go to church merely as a matter of custom? When we go to church, may it be with us as with those Greeks: "We would see Jesus!"

"My Father!" (180)

A wealthy farmer had an only son who was deaf and dumb. He sent him to an institution where the boy spent four years without interruption. During which time he learned to speak as well as those so afflicted can. When the son returned to his home, he stretched out his arms towards his father and said with clear and distinct enunciation: "My father!"

The latter was almost overwhelmed and later said: "If I live to be eighty I'll not forget the moment when I heard my boy say: 'My father.'"

Is it not sad to think how long it takes man to acknowledge God's relationship to him in the words: "My Father!" And what joy must there be in heaven when a sinner learns so to say in truth!

The Confidence of Faith. (181)

Psa. 121:2; Psa. 55:22; Matt. 20:30ff.

A poet and an artist once examined a painting by Poussin representing the healing of the two blind men of Jericho. The artist asked: "What seems to you the most remarkable thing in this painting?" The poet said: "Everything in the painting is excellently given, the form of Christ, the grouping of the individuals, the expression in the faces of the leading characters, etc." The artist seemed to find the most significant touch elsewhere. He said to his friend, pointing to the steps of a house in the corner of the picture: "Do you see that discarded cane lying there?" "Yes, but what does that signify?" "Why, my friend, on those steps the blind man sat with the cane in his hand, but when he heard Christ come he was so sure that he would be healed, that he let his cane lie there, since he would need it no more, and hastened to the Lord as if he could already see. Is not that a wonderful conception of the confidence of faith?"

He was right. For too often we hold on to canes and crutches and other means of self-help instead of going to the Saviour, the Helper Divine!

Nature. (182)

Psa. 14:1; 19:1.

An unbeliever, in a dispute with a pastor, kept saying that nature sufficed without revelation. The preacher requested that his opponent tell the audience what nature is. "Why," said he, "everyone knows what nature is!" "In that case," said the preacher, "it should be simplicity itself for you to tell us what it is!" "Nature," said the unbeliever, "nature, ah, ah, is simply nature!" The audience laughed, at which the wise gentleman retired in some confusion.

Continuing in Prayer. (183)

Rom. 12:12; 1 Thess. 5:17.

The well known friend of Berlin's poor, Baron Kottwitz, once met the philosopher, Fichte. In the course of the conversation the latter said with great energy: "The child prays, the man wills." "Kottwitz answered: "My dear professor, when in the morning I think over the labors of the day and see the many poor who need and desire my help, while my weakness and imperfection are so apparent, I cannot but pray: 'Lord, help!' And in the evening before retiring, when I think of my omissions and mistakes I must pray: 'Lord, forgive!'" Fichte replied: "Ah, Baron, I wish I were as far as you!" And when soon

afterward he was taken sick with typhoid fever and saw death approaching, he stipulated in his will that Baron Kottwitz, whom he had met but once, should be the guardian of his only son!

Death's Message. (184)

Death says to those whom he calls: "Come and live!" and to those who remain: "Go and love!"

Kept Unspotted. (185)

1 Cor. 1:8; Rev. 3:4; 14:5.

A company of people visited a coal mine. In one of the passages they saw a perfectly white plant. They were very much astonished that the plant was so white in spite of the clouds of coal dust. Their guide took up a handful of the dust and threw it onto the plant. Not a particle of dust clung to it. It seemed as if the leaves were glazed so that no amount of dust could soil it.

The God, who formed this plant, so can keep his own unspotted on their journey through a sinful world. He does it through the protecting power of his word and through the discipline of his Spirit after having cleansed them in the blood of his own love!

The Altar in the Home. (186)

Col. 3:16; Psa. 119:105; Psa. 127:1.

A German pastor relates the following: "During my second pastorate, there lived in my parish a man accounted queer by folks who knew him. One day, as I left the church, after having as I thought preached with warmth and fervor, the old man stepped up to me and said: "Your sermon won't amount to anything." When I asked why, he said: "As long as God's Word is not read in the homes it will not be heard in the church." And when I asked, what could be done, he said: "Preach so long on devotions in the family until the people begin to hold them!" I took his advice. When I had held my sixth sermon on the text Col. 3:16, the old man came and said: "Stop now, it has helped!" And he was right. The church was filled and a good harvest could soon be garnered in.

Sin and Satan. (187)

Rom. 5:20-21; 2 Cor. 11:14; Heb. 3:13.

An Arabian saying is as follows: Sin has five fingers. Two it lays upon its victim's eyes and says: "Thou shalt not see the justice of God's requirements, nor the ugliness of sin, nor the issue of your ways!" Two it puts into his ears and says: "Be deaf to the pleadings of your well wishers and to the divine warnings!" The fifth it lays upon his mouth, saying: "Dare not protest but follow in dumb obedience whither I shall lead!"

Another old saying has it: "Satan has two mirrors. In the first, one sees sin so small that it seems ridiculous to fear it. But after the sin is committed, he holds up the other mirror in which sin appears so large that it cannot be forgiven.

Be warned in time! All sin is terrible! But if you have sinned, be sure that Christ's merit and God's mercy are much greater than the sins of the whole world!

Applying the Sermon. (188)

Luke 11:28; Jas. 1:22-24.

A lady and her little daughter were in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which one attends to the small duties of every day life. He described how many parents neglect their spiritual duties in the home; how they retire night after night without praying for God's watchcare and how in the morning they fail to thank him for rest, protection and the new blessings of the new day. The little girl listened attentively. Then turning to her mother, she whispered: "Mamma, is the minister talking about you?" The simple question pierced her heart. She said nothing, but that night she kneeled before her bed, confessed her sin and asked God's help in carrying out her duties.

Against Profanity. (189)

Prov. 15:23; 25:11; Gal. 6:1.

John Wesley once traveled in a stage with an intelligent and entertaining officer who, however, was addicted to profanity. While the horses were being changed and the traveler had gotten out, Wesley stepped up to the officer, thanked him for the pleasure his conversation had given and asked whether he would do him a favor. The officer immediately acquiesced. "Then," said Wesley, "as we will travel a good ways together, I would be thankful to have you call my attention to the fact if I should so far forget myself as to make use of an oath."

The officer of course saw what Wesley meant and said: "No one beside Mr. Wesley would think of applying a rebuke in such a way!" And for the rest of the journey no profane word passed over his lips.

STORY-SERMONS FOR CHILDREN.

If you want suggestions and material for your children's sermons that will make them unique and delightfully helpful, sermons that the "gray-haired children" will appreciate too, send for this new book, "Finding Out God's Secrets." It contains 44 pointed, delightful story-sermons. They are childlike without being childish. Send 50 cents to Rev. C. A. McKay, First Congregational Church, Brockton, Mass. The book is filled with seed-thoughts and illustrations for sermons. Adv.

Debts.

A young man speaking before a crowd of working people cried pompously: "I stand up on the ground of liberty!" "That is not true," said a shoemaker from out of the crowd, "you are standing in a pair of boots for which you have not paid me!"

That brought the speech to an ignominious end and the maker of debts and fine speeches quickly disappeared.

* * *

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.—Dinah Mulock Craik.

ILLUSTRATIONS OF COMMON LIFE

REV. T. M. FOTHERGILL, D. D.

Prayer Unanswered. (190)

James 4:3.

It is often a blessing to us that God does not always answer our prayers, for some are offered with a wrong motive. Some are in ignorance of what we really need, and others, if we knew all the circumstances, we should be sorry indeed if our Father did grant. In Galt, Ontario, Dr. Knowles, the Presbyterian pastor, was marrying a couple in the Manse. During the prayer, Dr. Knowles fervently asked God, to bless the couple with material prosperity and to increase the business of the bridegroom. In filling out the blanks in the papers to be sent to the government, he, of course, asked the man's business, when to the minister's horror, he replied, "I keep a saloon." In telling the story afterwards, Dr. Knowles said that as he wrote the occupation he whispered, "Lord, you needn't answer that prayer."

Cruelty to Animals. (191)

Prov. 12:10.

Robert Louis Stevenson was remonstrating with a person in the street who was ill-treating a dog. "What business is it of yours?" the man retorted. "He ain't your dog." "No, but he's God's dog," Stevenson replied, "and I'm here to protect him."

One ought to protect the dog that cannot protect himself. There is a saying, that "he who beats his horse will beat his wife," which, though it may not be true in particular cases, is nevertheless true in general. The person who inflicts needless pain on "God's dog," is out of touch with the spirit of our Heavenly Father, without whose notice a sparrow does not fall to the ground. Besides, cruelty to dumb animals whether in boy or man, is cultivating those brutal and coarse instincts at the expense of all that is manly and chivalric in his own nature. Not long ago a farmer was fined, because instead of keeping his stable and cows clean and free from flies, he cut off the cow's tails. Surely the tender mercies of the wicked are cruel, but a righteous man regardeth the life of his beast.

Trust the Lord With Our Burden. (192)

Psa. 55:22.

Many Christians who are reconciled with God, are not reconciled with their circumstances. We trust him for forgiveness of sin, but not for the carrying of our burdens and sorrows. Mark Guy Pearse says, "One hot summer's day as I was riding along I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride, but sat with the heavy basket still on her arm. "My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable." "So it would sir, thank you," said she. "I never thought of that." "That is what I often do too," I said. The woman looked up inquiringly, "Yes, I do the same thing. The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care on my back that would ride just as

well, if I put it down. If the Lord is willing to carry me, he is willing to carry my cares."

Conversion and Church Membership. (193)

Acts 2:47.

Anxious as we are to swell the membership of the church, we yet feel that it would be bad policy to increase the roll with the names of those who have no experience of the Saviour's love, and know nothing of the new birth. Darius Dunham, after preaching asked those who wished to join the society to stand up. Two young women began to talk together. One appeared desirous of joining, and asked her companion in a loud whisper if she would join also. The friend replied in a somewhat cold manner, "I don't care if I do." "You had better wait till you do care," shouted out the preacher. He did not want any to join the church unless they were "fleeing from the wrath to come."

Is the Gospel too Cheap? (194)

1 Pet. 1:18, 19.

As a result of a wager to test the scepticism of the British public, a man disguised as a peddler appeared in the streets of London and offered genuine five-pound notes for a penny each. Although he offered these extraordinary bargains for an hour, flourishing the notes in his hand and crying, "Five-pound notes for a penny each," even permitting people to examine them, the peddler sold only two. It appeared to be too good an offer to be true. It suggests to us the query, "Is the Gospel too cheap?" Our answer is that it is offered freely without money yet a man must give himself and his life in return for it. Then the price of our redemption was the suffering on Calvary. While it is offered freely, and every one is urged to come and partake of it, we must never forget the price paid was not silver or gold, but the "precious blood of Christ."

A Disposition of Sunshine. (195)

Prov. 17:22.

What a priceless blessing is a disposition that is able to look on the bright side of life! Happy moods are golden moods. Take off those green spectacles, and put on those crystal lenses worn by the apostle who said: "All things work together for good to them that love God." Some one asked Admiral Dewey, when he was over seventy-five years of age, though looking much younger, the secret of his youthfulness. He replied, "If you keep your face to the sunshine, the shadows will always fall behind you." A good motto for a bright life. "Set your face to the sunshine."

Growth in Character, Striving After. (196)

Phil. 3:14.

There is a blessing in striving after a Christian character, even supposing we never attain to our ideal. The baby sat on his play-rug and cooed and gurgled with the joy of living. The admiring visitor laughed at his antics as he reached vainly for a bright tassel on a curtain cord just out of reach of his destructive fingers.

"Of all the toys he has that tassel seems the most fascinating, probably because he can't get it," laughed the mother. "Wait until he walks, then he'll pull it down," said the visitor. "He reminds me of Browning's, 'Ah, but a man's reach should exceed his grasp, or what's heaven for.' Baby is like most of us—he tosses aside the attainable and reaches for things beyond." "Yes," said the mother, "and like us, too, he grows by reaching. If we were content to sit still, and amuse ourselves with our little, earthly, playthings—just think what weak undeveloped souls we should have. It's the reaching that makes us stronger, larger and better." "I press toward the mark."

Value of a Good Life. (197)

1 Tim. 4:8.

From any stand-point we like to consider it, a good human life is of great value. Vice does not pay to the individual, to society, or the nation; but godliness is profitable in the home, in business, in society and in the nation. Says the Ladies' Home Journal: "Some day we are going to wake up and decide that it is worth while to be well born; that to live a decent life

ourselves and give a decent heritage to our children is far more important than we dream of. Here is one man born in England in Queen Elizabeth's time. He was a clergyman, lived an upright life, as did also his wife. In course of time his son settled in Hartford, Conn., and became an honorable merchant. His son in turn became a merchant, upright and honorable. His son, again, became a minister, and so honored was he that Harvard University conferred two degrees on him on the same day, one in the morning and one in the afternoon. This learned man had a son, who, like his father, became a minister; Jonathan Edwards was his name. Come now to 1900: See what this one family, started by a man in England who lived an upright life, produced: 1394 descendants of this man have been traced and identified, 295 were college graduates, 65 were professors, 13 college presidents, 60 were physicians, 108 were clergymen, 101 were lawyers, 30 judges, 1 was vice president of the United States, 75 were army and navy officers, 60 were prominent authors, 16 were railroad and steamship presidents. Not one was ever convicted of a crime. Surely it pays to hand down a clean record to one's children.

PRESENT DAY PARABLES

The Quest for Life. (198)

John 10:10 1. c.

"I wonder how long I am going to live?" Jack Graham remarked to his minister.

"That isn't a matter of consequence," replied Doctor Brown. "The important question is, 'Are you really living now?' If you have to choose, it's better and more satisfying to know one moment of real life and then be done, than to have an eternity of mere vegetative existence. The quickness with which men always respond to every call for heroism shows how universal that feeling is. Everyone has dreamed of living, has looked forward to the time when he would begin to live, has been sure that some day he would know life in its fullness. The tragic thing is the multitude who feel they have missed the big thing.

"Did you ever hear the line from 'The Statue and the Bust' in which Browning speaks of those who have passed all their life with 'the unlit lamp and the ungirt loin'? How many fritter away their days getting ready to live without once plunging deep into life! I think that one reason for the fear of death is the horror of dying before one has really lived!"

"Why doesn't Christianity change all that?" inquired Jack.

"That is the one thing with which Christianity is concerned," replied the doctor. "The great message of Christianity is not to say that men ought to be good. Men have always known that. Above all else, Christianity is the offer of life. It says that a wonderful, divine life is possible for all, a life that satisfies every craving of the human soul; a life pulsating with power and radiant with joy! The New Testament says it's a life that every man may know. It offers to perform a veritable miracle in the life of everyone. It promises so to change and recreate a man that he is 'born again,' so that all things become new to him

and eternity fresh with interest and delight!"

"Do you really believe that Christianity can make such a change as that in a man's life, doctor?" asked the young man.

"If I didn't, I'd leave the ministry today!" answered the doctor. "It isn't a moot question at all. That miracle has been accomplished again and again through the centuries. I see the change in Peter and James and John; in the life of Francis of Assisi and of Augustine, of Luther and of Wesley. I see Doctor Grenfell and Bishop Rowe and thousands of others in our own day who say that the influence of Christ has had this effect on their lives. I hear the eternal Christ, still standing before this restless, prosperous, unsatisfied age of ours, still saying as he did so long ago, 'Ye will not come to me that ye might have life.' Every man craves really and deeply to live. If history tells me anything at all, it tells me that those who have had that craving satisfied are the men who have come in contact with the living Christ.

The great quest of humankind is for life. The one answer to that quest is Christ."—Youth's Companion.

Recognizing Happiness. (199)

Two ladies from the city called on an old woman who was knitting in the shadow of the vines on the porch of her cottage. One of them said to her, "You must see a good deal of happiness here." She was partially deaf, and looked up doubtfully for a moment before she answered: "No; I haven't seen him, so far as I know. I'm not much acquainted round here, and, any way, my eyes are so poor that I wouldn't know him if I saw him coming in the gate." The other visitor, sitting on the end of the porch, laughed softly. "You have your answer," she said, as the two walked away. "I

fancy this matter of happiness is mostly a question of eyesight, after all. It's not living here or there, having this or that, but just knowing the blessed Guest when he comes in at our gate."

God's Care. (200)
Matt. 10:29-31.

"Do you suppose," said Johnny, as his little cousin laid away her largest rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."—Selected.

A Father's Self Sacrifice. (201)
Phil. 2:6

A Colorado mine-owner erected houses for his employes, and built a school for the exclusive use of their children. One day a ranchman in the neighborhood visited the mine-owner, and told him that he had five children who were growing up in ignorance because there was not a good school within reach of his ranch. He begged for permission to send them to the mining school, and offered to pay liberally for the privilege. The mine-owner said, however, that it could not be done. He had been obliged to make it an inflexible rule that no children should be admitted but those of the employes in the mine. The ranchman pleaded, but without avail. Finally, he offered himself as a miner, and being a strong, stalwart man, he was accepted. He is now working in the mine for daily wages, in order that his children may be eligible for admission to the school. He doubtless finds the work hard and uncongenial, but his children will profit by his doing it, and that fact is a consolation to him. We admire a love like this that leads to self-sacrifice, but we too often, forget that the whole human race owes its opportunity of attaining eternal life to such love.

An Anarchist Arrested. (202)
Gal. 6:7.

The anarchist groups in this country were stricken with consternation when a guest from England was arrested at a public meeting in New York. He is said to be the most conspicuous anarchist in England, and his coming to this country to lecture had been anticipated with intense interest. He had just concluded his first speech at a meeting held in his honor, when an Inspector of Immigration called him to the side of the platform, and told him that he must return to Ellis Island, where an order for his deportation was awaiting him. The order came from Secretary Cortelyou in Washington, and was peremptory. The anarchists in New York were eager to give bail for him, and to employ the best lawyers to defend him, but they were informed that there would be no trial, and that he would simply be sent back

to his own country as an undesirable immigrant. The visitor and his friends claimed the protection of the law, and insisted that having committed no offense, his detention was an illegal outrage. They were told, however, that as an alien he was not entitled to the protection of our laws, and as he has avowed himself an anarchist, he had placed himself outside the benefits of law, and the government was justified in summarily excluding him. The anarchist has now an opportunity of taking his own medicine. In denouncing all law, he probably forgot that he might have occasion to appeal to the law in his own behalf.

Unconscious Truth. (203)
Psa. 1:1.

A little girl was learning the Golden Text for the next Sunday's lesson. Closing the book, she began, "Wine is a mocker; strong drink is raging, and—and—ah, and ah," when her little sister, who was at play, but had partially caught the words, thinking to help her out, said, "And whosoever is seated nearby is not wise."—The Christian Herald.

Doing Our Duty. (204)
Rev. 2:101. c.

Tolstoy asked a Russian peasant what he would do if he were told that tomorrow would be the Day of Judgment.

"I would plow," said the peasant—and it was the best answer in the world.

In Colonial times there was a "Dark Day." It seemed as if the sun had forgotten to rise. People rushed to the churches to pray, for they believed the Last Day had come.

The Connecticut legislature was in session. One trembling legislator moved an adjournment so that the members might prepare for the final smash.

"I move," said one whose name I forget, "that candles be brought so that we may go on with our work. If it is not the Day of Judgment, we have no reason to adjourn. If it is the Day of Judgment, let it find us doing our duty."—Exchange.

Witnessing. (205)
Psa. 107:2.

A little girl said to her mother, who was a professed Christian, "Mamma, do you love Jesus?" "Yes, my child; why do you ask?" "Well, mamma, you talk of brother, of papa, of auntie, but I never hear you talk of Jesus. I thought if you loved him very much, sometimes you would say so."—C. E. World.

All Witnessing. (206)
Acts 1:8.

Bishop Thoburn said, "During my early years in India, I spent several months in a village and gained only thirteen converts. I returned there two years later and found eight hundred converts. No missionary had been there since I left. Every Christian had been a witness for Christ."

That is the way souls were won in the first century. It is the way the message should be carried today.—S. S. Worker.

In the engine-room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is empty, the boiler is empty. Do you ask: "How do I know I love God? I believe I love him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God.

The Father's Suffering Love. (208)

A farmer was mowing his field. Without the mother's knowledge their little three-year-old girl ran to call papa for dinner. Coming to the field she hid in the grass to say "Boo" when papa came that way. In the thick grass the father did not see his child till she jumped up just in front of the cutter-bar to surprise him, and before he could stop the team she went down with the fallen grass. In agony the father leaped from the machine and grasped his little girl in his arms, but as he lifted her one little foot lay still on the mown grass. The little one looked up into his face as the tears burst from his eyes and stroking his cheeks, said, trying to comfort him, "Don't cry, Papa, it don't hurt." Later, as the father told a sympathizing friend of the accident, he said, "I thought I'd die right on the spot."

God's children do not know how much it hurts God when they cripple themselves with sin. God alone can know the meaning of the crippled years and of eternity filled with regret. He did "die on the spot" as he lifted his maimed children in his arms on Calvary.—O. P. Avery.

THE FIVE YEAR PROGRAM.

Should Appeal to us Because it Emphasizes

Faith	Prayer
Intensity	Religion
Vision	Obedience
Evangelism	Giving
Youth	Relief
Education	Advancement
Activity	Missions
Righteousness	

WHY?

"Why should we give money to save the heathen abroad when there are heathen in our own country to save?

There are other "whys" equally as logical.

Why should I give money to those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give to the poor in the town when my own church needs the money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want myself?

Why?—Because I am a Christian: not a heathen."

HOW TO SCARE GHOSTS.

Once there was a large party at one of the old Scottish castles which had a famous haunted room. The hostess remarked that they never put guests in it, as they demurred against sleeping there when they had heard the story that the ghost frequently revisited the room. The secretary of the Scottish Missionary Society laughed at the idea and said he was perfectly willing to occupy that room. A bed was made up for him. Then some of the younger members of the party decided to test the old man. After he had had time to get to bed one of them dressed up in a sheet, and while the others remained outside the room, they pushed him in through the door; bright moonlight flooded the room. The old man saw the ghost enter and stand in the middle of the room. Deliberately he sat up in bed and looked at him for a few moments. Then he quietly remarked, "I don't know what you have come here for. But I am the secretary of the Scottish Missions Society and my subscription book is on the table over there. Perhaps you'd like to enter your name for a generous donation."

HARVEST HOURS.

How peacefully the broad and golden moon Comes up to gaze upon the reaper's toil! That they who own the land for many a mile, May bless her beams, and they who take the boon

Of scatter'd ears; Oh! beautiful! how soon The dusk is turn'd to silver without soil, Which makes the fair sheaves fairer than noon, And guides the gleaner to his slender spoil; So, to our souls, the Lord of love and might Sends harvest-hours, when daylight disappears;

When age and sorrow, like a coming night, Darken our field of work with doubts and fears, He times the presence of his heavenly light To rise up softly o'er our silver hairs.

—Charles Tennyson Turner.

GOD'S REVELATIONS.

God never reveals facts without implying moral consequences. He reveals the second coming of Christ that we may be prepared for eternity. In the cathedral at Milan at the right-hand entrance is engraved a cluster of roses, and beneath are the words: "All that pleases is but for a moment." At the left-hand entrance is engraved a cross, with the inscription: "All that pains is but for a moment." On the central arch are the words: "Nothing is important but that which is eternal." A sister missionary in India some time ago sent this sweet message to another: "Live as though Christ died yesterday, rose again this morning, and is coming back tomorrow." Then what is our prayer life? It has been said that "the closet is an excellent place to practice meeting Christ in the air."—D. M. Panton.

The wind that blows can never kill

The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest.
But any wind that blows is best.

—Lillie E. Burr.

THE HOMILETIC YEAR—December

G. B. F. HALLOCK, D. D.

CHRISTMAS

CHRISTMAS

If ever mankind should manifest a spirit in harmony with the song of the herald angels, and with the pacific character of the Prince of Peace, whose advent they proclaim, it is on Christmas Day. That universal peace may be realized, men the world over must make their peace with God through this Prince, and loyally submit to his rule. While peace everywhere is greatly to be desired, yet in the midst of all our longing, praying and hoping for the grand consummation, it needs to be borne in mind that much depends on the individual attitude of men toward God; or whether each one has made his peace with him through the Lord Jesus Christ. For true, downright, heart-felt Christmas cheer, this personal relation to Christ must be taken into account, as a most essential factor. Let us put emphasis on this fact, fellow pastors, in our Christmas sermons and addresses this year.

While Christmas will have an unusual element of sadness this year, even a world-wide catastrophe should not be allowed to overcome all the season's joy. A strange Christmas will it be among the belligerent nations. In thousands of homes, stricken by the loss of dear ones or with loved ones still on the danger line, Christmas festivals will seem altogether out of place. Among those made destitute by the war, there will be little Christmas cheer except as others carry it to them. But our sympathy for those who suffer should not rob us altogether of the good cheer that Christmas brings with it, or of the gift-making which characterizes the season. No child should look back upon a Christmas without a tree and toys and good things to remember.

Suggestive Texts and Themes. (209)

Following the Gleam: "When they saw the star." Matt. 2:10. There were many who did not see it—blinded, perhaps, by the light of the fires of their own kindling. Others saw, but did not heed, for they lolled in the lap of luxury or worshipped at the shrine of the goddess of pleasure, or were engrossed in the marvelous material achievements of the times. Still others were bent down, weary, despondent, hopeless; they did not lift their eyes. Out in the East were wise men, undismayed, persistent searchers for light. 1. They saw the Star. 2. They followed it. 3. It led them to a Babe, and "in him was life; and the life was the light of men." In him they found the Way, the Truth, the Life.

The Disclosure of the Star: Matt. 2:10. 1. Christ the eternal. 2. Christ the creator. 3. Christ the light. 4. Christ the man. 5. Christ the Saviour.

The Christmas Spirit: Isa. 9:2-7. 1. The

spirit of good-will. 2. The spirit of sacrifice. 3. The spirit of service.

The Glory of Immanuel: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John 1:14.

The Song of the Angels: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

The Joy That Jesus Brings: "Behold, I bring you good tidings of great joy." Luke 2:10.

Messiah's Rightful Dominion: "And the government shall be upon his shoulder." Isa. 9:6.

The Song in the Night: "There were shepherds abiding in the fields, keeping watch over their flocks by night." Luke 2:8. The first Christmas song was sung in the night. The glory broke over the world when the world was dark. That is a comforting fact this year.

The First Peace Convention: "Glory to God in the highest and on earth peace." Luke 2:14. It is still true that the ultimate aim of the principles promulgated at that first year peace convention between earth and heaven was peace to the whole world.

The Song That Never Dies: Luke 2:46-55.

The Quest for the King: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2:2.

The Manger Cradle: "And this shall be a sign unto you." Luke 2:12.

The Rising Star: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," etc. Num. 24:17.

Christmas With Christ Left Out: "What think ye? Will he come up to the feast?" John 11:56.

The Day-Star in the Heart: 2 Pet. 1:19.

The Incarnation: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

The Bethlehem of the Heart: "Until Christ be formed in you." Gal. 4:19.

Lessons from the Shepherds: "The shepherds said one to another, Let us now go even unto Bethlehem, and see." Luke 2:15.

The Gift That Transforms the World: 2 Cor. 9:15; Luke 1:46-55.

Let Him In. (210)

"There was no room for them in the inn." Luke 2:7.

One dark night a young German soldier, posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse. He went quickly out and offered his salute, and then stood there like a marble statue till the captain called out: "Of what use to me are your tokens of respect this dark night? Open the gate, so that I can ride in!" Is there not a

lesson here for us? Of what use to our Master are all the honors we pay him at this Christmas season if we do not give him entrance into our hearts?

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

1. Christ within.
2. Christ the life.
3. A new life for me.
4. A new man.

"Saved!" (211)

"Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21.

Several years ago an ocean steamer was dashed against the rocks off the coast of Newfoundland, and almost all the passengers lost their lives. A telegram was sent to a home in Detroit announcing the drowning of the young man of the household; but a few hours afterward there came a second dispatch that said, "Saved," and was signed by the young man himself. That dispatch brought such gladness to his wife and mother that they framed it and hung it on the wall of their home.

The message sent on the first Christmas Day announced the birth of the Saviour, and it was sent as "good tidings of great joy which shall be to all the people." Such a glad message should be cherished and framed in the heart of every one who believes the good news.

Messiah's Rightful Dominion. (212)

"And the government shall be upon his shoulder." Isa. 9:6.

Those who love Handel's "Messiah" know well the swelling strain of hope and confidence in which this majestic prophecy from Isaiah is again and again repeated by the chorus. According to annual custom in many places the wonderful oratorio will be sung anew this Christmas season, and the full outpouring of every singer's voice will declare once more the Christian faith that the Messiah's kingdom shall be supreme over all the earth. Yet not in centuries has there come a Christmas when the present reality of things made it so hard as just now to imagine such a future for the world.

I. Nevertheless the voices of the singers must not falter on that clarion peal. However hard it may be to believe it and image it to the soul's expectation, it is what must be believed and trusted: "The government shall be upon his shoulder."

II. For if humanity cannot have this hope, it has none. Universal gloom proclaims today that the things in which mankind has reposed its trust for the future are naught. Social evolution, civilization, international amity, education, universal culture, common literature, commingled commercial interests, polite amenities of cosmopolitan acquaintance—all these have sadly failed to constrain the nations to concord or save them from the tragedy of mutual slaughter. There is nothing else to try except the government of the Messiah.

III. The lesson of the hour is plainly that government is the vital spot in which all nations are weak. It is not the people of the war-stricken lands that made war on each other,

though at government's bidding they slay one another. As it was last Christmas, so doubtless it will be again on this Christmas. If military necessity permits on that significant day a few hours' respite from fighting, the soldiers will be out of their trenches on both sides, celebrating the Lord's birthday together in comradely peace. If that does not happen, it will be because the military authorities dare not allow it again, fearing just what one officer expressed immediately after Christmas a year ago: "Another such day, and all our troops will quit and go home."

IV. But there is no fraternity between the government of the countries involved in war, either on Christmas or any other day. Yet this is not because individual men holding authority in these warring governments are worse men or more implacable than the common soldiers. It is simply because government has gone wrong in the world. False ideals of power warp and deform those who move in governmental spheres.

Even men, who in their own lives admit the Master's law that every man must love his neighbor, consider that to governments such ethics must forever be impossible—that nations can only prosper on rules justifying the strongest in seizing all he may grasp and keeping all he can hold. Christ's ideals of gentleness, meekness, generosity and sacrifice have been treated as not applying to the mutual relations of governments. But if failure to bring power or happiness can condemn any philosophy, this prevailing philosophy of the nations stands overwhelmingly condemned. It is the colossal failure of all ages.

V. "Make Jesus King" is the only remedy. "The government" must "be upon his shoulder." Not indeed as the Roman Church would professedly make him ruler—by setting up a human despot to be his ostensible representative; that would worse confound the present confusion. But Messiah must reign as he chooses to reign—in the inner temple of loyal souls responsive to his will, through whose lives he may shape civilization and governments to conformity with his love.

And the supereminent obligation commanding Christians, in this appalling epoch, is to assert positively that the necessary time is fully come for all people to rest their government upon Messiah's shoulder.—The Continent.

The Religion of The Open Field. (213)

"There were shepherds in the same country abiding in the field." Luke 2:8.

I. Yes, "In the field." That angelic announcement of the Holy Birth could never have been proclaimed indoors. The imagination refuses to react to such a thing. Who could dream of a "multitude of the heavenly host" singing their sky-born carol beneath roof and within walls? Not that angels might be too haughty to bow their heads under a lintel raised by man. Was not their infinite Master even then lying cradled in "a lowly cattle shed?" But it was their message which kept the choral heralds in the open.

In order that these creatures of the celestial spaces sing their "great good tidings" of "Glory to God in the highest,

And on earth peace among men of good will"—the angel chorus must needs be afforded a boundless concert room.

Not even Bethlehem's broad plain was big enough for the heavenly choir so long as "garish day" still encompassed it with a hard horizon and domed it over with a solid arch of blue. Not until night had wiped away all its boundaries in the mystic infinitude of dark, and opened the vaults of space above to the distance of the farthest glimmering star, was the shepherds' field great enough for the song of the hymning Christmas angels.

II. How happy the fortune, then, of those who that night were "abiding in the field." They heard in the open what none could hear who consented to be shut in under cover.

III. Who today possesses the religion of the open field? It seems to be inevitable, as a matter of practical church administration, that most modern Christian ministry must be indoor work. But the pity is that along with the indoor practice of religion there goes so much indoor spirit. Instead of the largeness of hope, of joy and of love that thrilled through the spacious song of the angels, an immense deal of latter-day church life is tuned to the littlest ideas. Nerveless wishes to be moderately worthy of the Christian name, secular pride in the material prosperity of the church, wrangles "about questionings and disputes of words," sectarian contempts and rivalries, partisan transgressions of brotherhood, scheming personal ambitions, sanctimonious hypocrisies—these are indoor contaminations of religion which could never live in the clean air of the open field where angels sang of glorifying God and bringing to pass good will among men.

IV. Why cannot all of us get out into that open-air life? Why may we not breathe deeper of the atmosphere in which that first Christmas choral was sung on that night of the Saviour's birth, out on the free, far reaches of the Bethlehem uplands?

To glorify God; to love men—all men; to hearten them and help them by telling "good tidings" of a Saviour "who is Christ the Lord"—this was all-sufficient religion that night for shepherds keeping their flocks in the field, and for angel visitors too.

Would that to the same majestic, commanding and sufficient simplicities, this day's Christendom might return and henceforth be found "in the same country abiding in the field" of limitless vision and open-souled experience!—Author Unknown.

Every Room Full. (215)

"There was no room for them in the inn." Luke 2:7.

Our life is full. We cannot be expected to give up one of these necessary interests. There is no more room. All the chambers of the inn are taken. The best we can do—for we are kind-hearted—is to arrange matters so that Jesus can be housed comfortably in the manger. Our manger is better than the one mentioned in Luke. Instead of straw we have upholstered benches. Instead of a rude building, we have one better than our own homes. We have it fixed up so that we really enjoy coming to it once a week, and meeting our Lord there.

We are proud of it. We point it out to our friends as we pass it on the way from the station to the house. No one calls it a manger or a barn. It stands on one of the largest lots in town. It has stained-glass windows. * * * The church is a manger to Jesus if we put him there, because we have no place for him in our business, our society, our home.—Rev. Ambrose W. Vernon, D. D.

A Christmas Legend. (216)

Perhaps the children today who are wistfully awaiting a view of the tree may like to hear the legend of the first Christmas tree, and yet it may not be legend merely, but history beaming through the mists of tradition. It is an old German story that Saint Wilfred transformed the heathen Teuton worship in the forest into the Christmas ceremony. About 732, with a band of priests, he sought to convert the worshippers of Thor. On Christmas Eve, fighting their way through the snow in the dense forest, they found a savage tribe assembled under a thunder oak, symbolic of the god of thunder, Thor. The white-haired priest of the cult was about to offer as a sacrifice the son of the tribe's chief. Wilfred rushed forward and warded off the arm about to slay the child. The tribesmen were delighted at the saving of their favorite, and became converts to Christianity. The saint took his ax and started to cut down the oak. As it was about to fall lightning rended it into many parts, and in its place there sprang up a slender fir tree, green and sparkling. They bore it to the chieftain's hall, and round it made merry. It was about this first Christmas tree the old, old story was told, and the Teuton tribes became in time all Christians.

Oh that we all may become Christians, Christ's-ones, as we gather about the Christ himself at this blessed Christmas season!—H.

Does Your Religion Make You Sing? (217)

After these shepherds went to Bethlehem and saw for themselves they "returned, glorifying and praising God." They had enough religion to make them sing. I pity the church member who hasn't enough to make him want to sing, and make him try to sing.

If we sang more about Jesus as we work, as we walk, as we rest, more people would become interested in our Christ. I remember a scene in Jamaica that has stamped itself ineffaceably upon my heart. We were out walking along one of the smooth coral roadways, and faintly, in the distance, our ears caught the strains of one of the beautiful chants with which we had become familiar in the various churches of the island that we had attended.

We could not tell whence it came, at first; but presently we met a company of ebony-skinned women bound homeward from the village market. They had walked, some of them, twenty miles, carrying on their heads their garden produce and simple wares for sale. They were now walking home, their empty trays on top of the red bandanna kerchiefs wound around their heads, their white dresses making them look like a vested choir; and they were sweetly, blithely, gratefully, religiously singing one of the chants of their last Sunday's

service. It was so unexpected a treat; it was so fervid, so grateful, so inspiring, that the echoes of it will never die out of my brain.

They were like these shepherds of Judea going home from the Child in the manger at Bethlehem, their hearts full of song that he had inspired to set the whole world to singing. O for a faith in Christ that makes men sing even on the dusty highways of life! O, for the song of Bethlehem on the lips of every church member!—Rev. John F. Cowan, D. D.

The Angels' Christmas Song. (218)

Luke 2:8-20.

1. Peace with God.
2. The peace of God.
3. Peace with men.
4. Peace among nations.
5. Industrial peace and good will.
6. Love the fulfiller.

The propaganda, commonly known as Foreign Missions, is the plan whereby men may bring this Christmas song into reality. The world because of ignorance does not know God. Information and instruction must be spread all over the world. "The knowledge of God must cover the earth, as the waters cover the sea." When men know their duty, and become willing to do their duty, good will prevails among them. Everything that hinders or kills good will is a part of the influence and evidence of sin. If sin did not exist in the world happiness would prevail everywhere. The only place that sin exists in the human heart, and from this center it does its deadly work. The gospel is God's plan for changing the human heart, putting sin out of it and preparing it for happiness.

Peace is a large and important product of the Gospel and procures peace between God and man; it produces peace among men. Peace is born in the heart and rules from the heart. It is not a matter of legislation nor a product of councils or courts; but it is the expression of the good will of the heart.

If the various churches can carry out their programs of mission work, the songs of the gospel will be echoing in all parts of the world during this generation.—Rev. William M. Anderson, D. D.

A King's Christmas Lesson. (219)

On the Christmas Eve when Alfonso XIII of Spain was seven years old, he put his little royal shoes, as usual, on the sill outside the window of his bedroom, for in Spain the three kings of the Orient go about at Christmas putting gifts into every little shoe that they find awaiting them. But on Christmas morning Alfonso found no gifts in his shoes; only a note, that ran as follows:

"To our beloved confrere, His Most Catholic Majesty, King of Spain:

"You are expecting a present, a very fine, beautiful, and splendid one, such as kings give one another. But we have purposely brought you no present, because we want you to have a little disappointment. A king must learn what disappointment means, because he has sometimes to cause disappointments to others, and to make them do what they do not wish to do. He must know how it feels to have that happen to others by having sometimes felt it himself.

"When you are a man and have everything you want, you must never forget that there are many people in the world who have nothing at all; you must notice these sad and disagreeable things so as to prevent them whenever you can. Remember that there are a great many children who are always disappointed. They want our toys very much. But those children cannot have any presents from the Wise Men. They would have to put their shoes outside the windows of their room; but they haven't any room, any window, or any shoes."

Probably the wise mother who dealt the little king this blow could in no other way have so surely brought home to him the meaning of want. Little as his own disappointment resembled the suffering of the children of the poor, it was his own, and therefore made their mental state a hundred times more real to him than it could have become through the mere sight of even the most abject poverty. We may be sure that he never forgot that disappointment, or failed to associate it with the grief of the poor; and we cannot doubt that the mother love that taught him that bitter lesson in the early morning knew how to make the rest of the day the happiest Christmas of his little life.

How the Christmas Chimes Rang in the Belfry. (220)

An old legend tells us that there was once an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would sing on Christmas Day if they brought the most precious gift and laid it on the altar of the church. The king appointed the next Christmas for every man, woman and child in the city to bring him his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but still the chimes did not ring.

A woman brought a beautiful dress of her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk.

There in a narrow doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand

from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans, "Hans, come, take the money and run back to the church. Quickly, Hans! it may be closed and the beautiful chimes have not yet been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music, filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

Cure For War. (221)

The Church Peace Union, founded by Mr. Carnegie, and the International Peace League, proposed by Mr. Taft, and the peace treaties negotiated between the nations by Mr. Bryan, all look forward in the end to an international army and an international navy of some description which shall police the nations and whip into line any unruly country and group of people who rebel against the arbitration method of settling disputes. But all this can never come about unless the message of the angels' song is taken to heart and there is a much larger proportion than at present of "good will among men." Good will must be the final and only permanent cure for war. When that healing tide rises high enough, and only then, will come universal peace.—Bernard L. Rice.

The Spirit of Song and the Birth of Christ. (222)

The Christmas season is thoroughly suggestive of song as is manifest in the message of the angels to the shepherds.

Confucius said, "Desire ye to know whether a land is well governed and its people have good morals? Hear its music." Cardinal Cajetan said of Martin Luther: "By his songs he has conquered us." When John and Charles Wesley and George Whitefield began their great religious reform which swept through Great Britain and the United States, they reduced their message to song and people sang the gospel at home, at work, in city and country place, in church and at play. Christianity is a religion of spiritual song. Beside the religion of Jesus others are morbid, dark, colorless—their priests can neither sing nor can the people. Christianity makes men sing. The names of great composers are as noble as their

compositions are immortal—Handel, Mozart, Verdi, Palestrina, Gounod. Shall we wonder that when Israel took its place among the nations its first effort was to have a temple and a choir of 4,000 voices assembled to sing? They sang these psalms which have lent their melody and beauty to song for nearly 3,000 years. Gladstone used to say, "All the music of the human heart is in the psalms."

True poetry follows a meter. The best prose must have the beauty of harmony. Phrases linger longest in the memory because they touch chords. The Bible holds the securest place of all because it reaches the deepest chords and sets the harp of life vibrating as no other agent can. Scripture is the oratorio which man has heard heaven sing, and he records what he has heard, sometimes only in snatches, in a lyric like certain Psalms, again in an epic such as Job, in a burst of oratorio splendor such as in Revelation. Ah! that will be a grand day for us when we, too, take up the new song in the resurrection day body and sing glory to God and the Lamb that was slain.—Rev. J. Collings Caton.

Follow the Gleam. (223)

This is the message of the Christmastide. The blackness of darkness covers the earth again as not for ages past. Night has settled upon the nations. Sorrow has overwhelmed them.

But the Star still shines, for "the dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet in the way of peace;" and his name is called Jesus, because he came to save the people from their sins.

Today, in every age, it is sin which spreads the pall of gloom over the earth. Today, as of old, the noonday seems afar off. But look up. It may be only a gleam, but it is a gleam from the Star—the Star which leads the way out of human sin to a divine Saviour, out of human wisdom to divine Love; into the Light of Life.

This is the Christmas message: Only as we follow faithfully the glimmer of light which shines down from heaven across our pathway may the individual find peace with God and the nations realize good will among men.

"O, young mariner, down to the haven!

Call your companions, launch your vessel,

And crowd your canvas; and, 'ere it vanishes
Over the margin, after it, follow it,

Follow The Gleam!"

—The Presbyterian Advance.

If Christ Had Not Come. (224)

"I am come a light into the world." He came to light up the great mountain verities of eternal truth, but also to light up the common homestead, and the daily duty, and the implements of labor, and the humblest and most commonplace toil.

I saw a picture a little while ago, of an old woman gathering sticks in a wood in the early morning. Her road was rough and rutty and filled with pools from the rain that had fallen in the night. But the morning light was shining down the rutty road, and fell on the poor old body and on her bundle of sticks, and the bearer and her burden stood transfigured. And

in all this is a symbol of the larger truth. The Lord came as a light to illumine everything; to throw a cheery ray even upon our heavy load.

"I am come a light into the world." An old countryman once said to me as I walked in the early misty hour of the day: "Yes, it's a bit thick now, but I think it will go away when the sun is up." And so it did; the mists vanished at the touch of the morning sun. And away back in the early days of the Scriptural record, the mists lie thick, and traveling is difficult, for the veil hangs over everything. But "the veil is done away in Christ." "I am come a light into the world." And the rays of his presence light up everything. See him among a few fishermen by the Galilean Sea! See him with one of the cultured scholars of his day, shedding upon the soul of Nicodemus the glory of a wonderful dawn! See him with the little children! See him with publicans and sinners! See him at a wedding! See him at a grave! And always and everywhere throwing upon everything the sunlight of the noon-day. Now get the recoil of the negative: "I I had not come!" Let the sun sink again. Let every kindly light kindled by his shining be extinguished. Blow out every lamp. Sponge from the consciousness every radiant revelation he gave us of God. Blot it all out; then make your way along the road, without the Light of Life, and let me hear you sing songs in the night!—Rev. J. H. Jowett, D. D.

The Light. (225)

"And she brought forth her first-born son; . . . on earth peace among men."

An artist once drew a picture of a wintry twilight—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.

The Good News. (226)

"Gospel" means good news. News is usually thought of as something new. Since the gospels were written, there has been plenty of time for the news to grow stale; but it has not. Just as the Bible passages that deal with the curse of intemperance have been hunted out of their obscurity and made to do valiant service during the past fifty years of the prohibition war, so this angel song comes to us with double force and singularly transparent meaning in view of these terrible times of carnage. The prophecy of universal peace was no doubt incomprehensible to the blood-drenched minds of the men who heard Isaiah's words about "swords" and "plowshares" (Isa. 2:4) 2,700 years ago; it was exceedingly new. Even those religiously minded men in the field near Bethlehem must have thought the angels' song a strange sort of introduction for any man or God in their day—very, very new! The poet Tennyson, in reminding the civilized world that the ancient prophecy might some day have practical bearing, didn't arouse any great

amount of expectancy. We are still prone to forget that when God first gave out the glad announcement he meant it; and yet each day that passes brings more vividly before the convictions of the clearest minded men of today that it can be done—universal peace is a possibility.—B. N. Rice.

"The Handmaid of The Lord." (227)

"My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour." Luke 1:46, 47.

"O wondrous mother, was there ever joy like thine?

To thee it came, that message from the Highest!

Such as to woman ne'er before descended;
The Almighty's wings thy soul o'erspread,
And with thy life the life of worlds was blended!"

What sublime, ecstatic rapture must have filled the soul of Mary as she sang, "All generations shall call me blessed!" Not wise nor rich nor great, but blessed, through her Son becoming the world's Saviour!

This song is a sublime prophecy, crystallizing the hopes of the world since creation's morning. It recounts the past goodness of God and idealizes the glorious future of Christ's kingdom. How enchanting must have been the announcement of the angel Gabriel as he whispered the wondrous words that the Holy Son of God should be born of her. Such words had never been spoken to woman before. How her imagination was thrilled with bright hopes, blossoming into the praise of holy song, as she received this message to gladden the millions of earth!

Prophets had predicted, but no mortal lips would ever have uttered what the angel said. She knew the world would scorn her, misunderstand her, and perhaps her affianced, Joseph, might forsake her; yet she triumphantly exclaimed: "Behold the handmaid of the Lord! Be it unto me according to thy word!"

God gave Mary no palace, no chariot, no worldly glory, no earthly distinction. To become the mother of the Son of God—that was greatness beyond that of any other mortal.—E. W. C.

Bethlehem's Concert. (228)

We have no hint that Bethlehem was a musical city before this. There is no record of a conservatory of music there. No one tells the story of the tribesmen coming down into the town to hold song-feasts, like the Passion Play of the Oberammergau peasants. We never hear that the school children of Bethlehem, if there were schools (and there probably were) had a singing teacher, as our school children do, to devote half an hour a day to training their voices; probably the various schools never held song contests, as our schools do in Hawaii, where half a dozen schools bring their best singers, with their finest choruses, and vie with one another in the open air.

I suppose they chanted the psalms in Bethlehem in a solemn way; but do you realize that the reason for the contrast in conditions as to music in Bethlehem and Hawaii and the rest

of your singing communities is that this was not a singing world before Jesus was born in Bethlehem; it was not a glad world, with a burst of song in its heart that had to get out through the throat to keep something inside from bursting?

I don't say that this was Bethlehem's first concert, but the angels and the shepherds never had such a song program before; there never had been anything in that staid old town, since David was anointed king of Judah, to sing about, to stir up the music in the dusty, musty, silent chambers of men's souls, like this birth of a new King, who was to be greater than David, "great David's greater Lord."

I am very sure that the shepherds of Bethlehem weren't singing until the angels struck up the tune for them. They were a very solemn, tired, probably discouraged set of men, until they heard the keynote struck by the angelic tuning-fork, and then how they did sing! Rev. John F. Cowan, D. D.

Christmas Legend. (229)

The old legend of the Glastonbury thorn blooming on Christmas Day was one which was universally credited in the past, and the fact remains that this particular thorn can boast of leaf buds and tiny emerald shoots long before any other kind, and I know of one where this is invariably the case about Christmas time. The original, according to tradition, formed the staff of Joseph of Arimathea, who found his way to Avalon and there raised for himself a perpetual memorial by driving it into the ground, where it promptly took root and flourished exceedingly. In North Somerset it was the custom for the young men and maidens of past generations to assemble beneath a thorn tree at midnight in order to hear the buds bursting into flower, for, as it was expressed in the local dialect—"As they comed out you could hear um haffer." To "haffer" signifies to crackle, to patter, or to make repeated loud noises. In Cornwall and other places, both in England and the continent—indeed, the idea was fairly universal—it was believed that on Christmas Eve the cattle in the stalls fell upon their knees, and the bees hummed the hundredth Psalm. It was a charming superstition, but will hardly bear the light.

Born King! (230)

The wise men from the East had come with their own conceptions of a kingly presence, a stately throne and an audience chamber, in which they would be received. They had prepared their gold and frankincense and myrrh. But they saw only a young child, in the humblest of all homes, a babe whose softest cradle was his mother's arms. It is a splendid tribute to these wise men's wisdom that when they saw the young child they worshipped him.

Yet this child was born King—a thing scarcely paralleled in all history. There is scarce such a thing in all time as one born king. Indeed, there are not many "born in the purple" even; that is, born while their parent is the reigning monarch. But Jesus Christ was born King. Mary was his subject as soon as she was his mother. He was King as he lay in his manger bed.

Time never was that he was without a kingdom. He not only reigneth for ever and ever, but from everlasting. He could not have been born other than a king, for though he laid his glory by when he came to us, he could be no less than a king, having never ceased to reign.

He was born king, and therefore the homage of the wise men was not misplaced, but proper.

Born king, his subjects did not elect him king, he was born so and elected them. No human vote or power made Jesus king. When those men that had seen the miracle of the feeding of the five thousand wanted to "take him by force to make him a king, he departed again into a mountain himself alone." To have submitted to their clumsy coronation would have been to deny the kingship that was his already.

Our Lord was born king to a kingdom not to be measured. Far and wide the spiritual territory stretches, ever widening. It sweeps "o'er the gloomy hills of darkness," and turns the valleys of heathenism that lie beyond into harvest fields, whose tall shafts rustle beneath the breath of the Spirit to the praise of the glory of his grace. Into a thousand cities his rule penetrates who was born king. Business men in the great mercantile centers of the world own his authority and place their wealth at his feet, and all shall do so where only the few now do. Amid the hum of factory life young men and women are working for him. Ten thousand times ten thousand quiet workers, in all the world, are soothing sick folks, comforting the sorrowing, helping the helpless, cheering the depressed, singing to the dying, teaching the child—all animated by the power, and subdued by the awe, and loyal to the rule of One who was born King.—Examiner.

Quick at Repartee.

Dr. Booker T. Washington was remarkably quick at repartee. One evening in New York he was telling about the railroad which Tuskegee had built from the main line into the college campus. Someone in the audience asked, "How big is that railroad, Mr. Washington?" Quicker than a flash the speaker answered: "Well, it isn't as long as the New York Central, but it's just as broad."

TALK SENSE.

Once when Professor Caird had preached a striking sermon in which he enforced his message with copious quotations from the great Greek philosophers and poets, Principal Tulloch, of the university, went up to him, and taking him by the hand, remarked, "Almost thou persuadest me to be a heathen!" In connection with this Dr. A. K. H. Boyd in his book, "Twenty-five Years at St. Andrews," relates, how, many years ago, a famous preacher, who had King James as an auditor, began attacking some of the political policies of the king; whereupon the king spoke up and said, "Either you talk sense or come down out of that pulpit." The irate preacher, looking straight at the king, shouted back, "I'll not talk sense and I'll not come down out of this pulpit." That settled it.

FAITHFULNESS: SERMON TO CHILDREN.

Rev. Alfred Barratt.

"Be thou faithful until death." Rev. 2:10.

This is a command that lasts a long time, "unto death," especially when you are young, because death is a very long way off—is that what you are saying? We are none of us sure how far away death is, and even if it is a long way off, then your faithfulness to God and duty should be long also, even unto death.

You are to be faithful in everything all through life. The word that you should never forget is Faithfulness. The men and women who make a success of business are the men and women who are faithful. And then in our text we read that the people who receive a crown of life are those who are faithful. When we are faithful to God and faithful to duty and faithful in all our attempts to carry out our best purposes, then we are making a success of life.

Gerhardt, a German shepherd lad, was tending his master's flock in a valley near the edge of a forest, when a hunter came through the woods and asked him, "How far is it to the nearest village?" "Six miles, sir," said the boy, "but the road is only a sheep track." The hunter looked at the narrow, crooked track and then said, "Will you leave your sheep and show me the road? I am hungry and tired and thirsty. I have lost my guide and missed my way. I will pay you well for your trouble." The boy replied, "I cannot leave my sheep, sir; they would stray into the forest and be eaten by wolves or stolen by robbers." "Well, what of that?" replied the hunter, "they are not your sheep, and your master would not miss one or two even if the wolves or robbers did happen to get them. I'll give you more money than you ever earned in a year if you will show me the way."

"I cannot," replied Gerhardt firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time to you which does not belong to me, and the sheep should get lost, it would be just the same as if I stole them." "Well," said the hunter, "will you let me look after your sheep while you go to the village and get me some food and drink and a guide? I will take good care of them while you are away." The boy shook his head. "The sheep do not know your voice, and," he said slowly, "you tried to make me false to my trust and wanted me to break my duty with my master. How do I know you would keep your word to me." The hunter only laughed, but he knew, after all, that the boy was right. Then turning to the boy he said, "I can see, my lad, that you are a good, faithful boy. I will never forget you. Show me the way and I will try and follow it myself."

Gerhardt opened his dinner pail and offered the humble contents to the hungry man, who ate them gladly, coarse as they were. A few days afterward Gerhardt heard that the hunter was the grand duke, who owned all the country as far as he could see. The duke was so pleased with the boy's faithfulness that he sent for him shortly after, gave him a nice home, sent him to college, and in a very few years Gerhardt became a wealthy man and a trustworthy and influential citizen.

Faithfulness is a beautiful thing to possess. The grand duke remembered and rewarded the boy's faithfulness. God always remembers and rewards faithfulness. When you think of this it will help you to be faithful, even in the midst of difficulties, and when things are hard you cannot help but succeed if you are faithful. Set the text before you always and try to live up to it and you will receive a "crown of life."

Unusual

A Running Abcess.

The announcement made by a colored preacher in Charlestown concerning a leak in the ceiling of the church was made in all seriousness, but that does not take away from the delicious combination of words. One rainy Sunday the drops began descending. One by one they fell on the preacher's bald head. He stood it as long as he could and then suddenly stopped short, and with grim determination in his word and looks, remarked: "'Dere won't be no more preachin' in dis church till some-one done fresco dat yar abcess.'"

A Real Compliment.

An announcement by a colored pastor in Atlanta, is related by President Ware, of Atlanta University. It was at a time when feeling was running high between the white and colored population of the city, and the colored people were very suspicious of all white men. But a pastor of one of our New York churches, whose interest in the colored people had always been great, happened to be lecturing at Atlanta University, and one of the colored pastors asked him if he would not preach in his church one Sunday evening. He gladly consented and duly appeared in the pulpit. The colored pastor introduced him with these words: "Brethren, I know that at just this time you may think it strange that I ask a white man to occupy this pulpit. But I want to say right at the beginning that, while this man has a white face, he has a black heart."

The Proof of the Pudding.

One of the best stories Dr. Booker T. Washington used to tell he said was used by a colored pastor in illustrating the truth that some people in this world get things intended for others. He said: "Dar was such a white man in Alabama, who made a contract wid a colored gentleman to furnish him with a turkey every Saturday. One stipulation he emphasized very strongly, knowing the propensities of colored gentlemen, namely dat no wild turkeys were to be substituted. Every week, punctual as the sun, George turned up with that turkey. But one Sunday, while de white man was chewing his turkey with great satisfaction, he suddenly brought his teeth down on something roun' and hard. He spit it out on his plate, an' sure enough, bredderin, dar was the inevitable bullet. He sent for George in high dudgeon. 'George,' he shouted, 'you've broken your word. You've been bringing me wild turkeys.' 'Oh, that's all right, massa, That's a tame turkey sure.' But how can it be when it's full of shot?' 'Oh, dem yere shot was meant for me, Massa!'"

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Two African chiefs came to Chalmers and said, "We want Christian teachers; will you send them?"

Chalmers had no one to send, and he said, "I have no one; I can not send any one." Two years passed and these two chiefs came to him again. Chalmers himself happened to be at liberty, and he went to their village, arriving Sunday morning. To his surprise, he saw the whole tribe on their knees in perfect silence. Chalmers said to one of the chiefs, "What are you doing?"

"Why," he said, "we are praying."

"But," said Chalmers, "you are not saying anything."

"White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here; and for four hours we have been on our knees, and we have been praying like that, but we do not know what to say."

I. HABIT: A TOOL OR A CHAIN.

Prov. 22:6; Prov. 5:22; Isa. 56:12 l. c., A. V.; Luke 4:16.

Expository Notes.

Prov. 22:6. Life in youth is flexible like the molten flow of metal from the retort in the furnace. But that same glittering stream, left to itself a few hours, becomes a rigid bar which no man can bend. In life, as in iron, the process is the same, involuntarily and inevitably. The man's habits are the youth's actions hardened. "Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny." This is the inevitable result of the law that a thing done once tends to be done twice, and the second time is easier than the first. The present is the outcome of the past, and the future the outcome of the present, and the past. "Today is the child of yesterday and the parent of tomorrow."

Luke 4:16. There is a significant phrase in Luke's quiet sentence. After the opening of Jesus' public ministry in Judea, he returned to the hill-town of Nazareth, to his home town. When the Sabbath day came he went to the synagogue service, as his custom was. Can we not see what had been the training of the lowly home at Nazareth during those silent years? The training of the boy becomes the custom of the man.

Isa. 56: 12 l. c., A. V. Let us take these words out of their context, and look at them as a general statement in the light of the phrases we have been considering. "Tomorrow shall be as this day"—we have already found the law of continuity—"and much more abundant;" we have the law of acceleration as well. What was done slowly and with difficulty yesterday, tomorrow can be done swiftly, without thought or effort.

Habit is sometimes a tool with which we may get things done efficiently—with a saving of time and exertion.

Prov. 5:22. We have already said that actions in the beginning are molten, but when hardened into habits are then iron bars, making a prison from which one may scarcely escape. McLaren says that "the thin gossamer threads of single wrong actions are twisted into a rope of habit and we are bound with the 'cords of our sins'."

Habits are what men make them, good or bad. They may be tools, making us workmen needing not to be ashamed, or they may be chains, branding us as criminals deprived of freedom.

Plan for Our Meeting.

Topics for discussion. Power of habit. Importance of watching the beginnings of habit. Influence for good as well as evil. Responsibility of parents.

Habit is an incubator; everything depends upon what you put into it.

Only once makes a dunce; over again makes men.

Life is but a tissue of habits.

"How shall I a habit break?"

As you did that habit make,

As you gathered you must loose;

As you yielded, now refuse.

Thread by thread the strands we twist,

Till they bind us, neck and wrist;

Thread by thread the patient hand

Must untwine, ere free we stand.

As we builded, stone by stone,

We must toil, unhelped, alone,

Till the wall is overthrown.

—John Boyle O'Reilly.

Habits.

Ned was watching grandpa put on his shoes. "Why do you turn 'em over to shake 'em before you put 'em on?" he asked. "I didn't see anything come out."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned, but I got in the habit of shaking my shoes every time before putting them on when I was in India to shake out scorpions or centipedes or other nuisances that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know, but I formed the habit, and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned, thoughtfully.

"It's a very strong thing," said grandpa; "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."

A New Version.

"Well, I've been pretty fairly honest and truthful for fifty years or more—I guess I'm too old to change," was the reply an old farmer made to one who had suggested some slight deception in his work of packing the produce of the farm for market.

It was a pleasant variation of the old, despairing cry which has gone up so many hundreds of times from drunkards, criminals, sinners of all sorts and degrees: "I can't reform now—it's too late—I'm too old to change."

When one is young is the best time for deciding which way the words shall stand. Shall it be the calm statement of well-fixed habits of truth and honesty and righteousness, practiced through the years until it is almost out of the question to change them; or shall it be the despairing cry of the hardened sinner, who realizes how fast bound he is in the chains of evil habit, and who cries hopelessly: "I'm too old to change."

It is a question which is being decided daily, whether we think about it or not. Suppose we decide it aright, now while it is easy to do so.—East and West.

II. HOW MUCH MORE—!

Luke 11:1-13.

Expository Notes.

At the request of one of his disciples, Jesus had given them a model of prayer; after this manner they were to present their requests to God.

A familiar pedagogical law is, "Go from the known to the unknown." So Jesus directs their thoughts to some supplications which they have

heard and to the response to be expected, and to the reasons why any response is made. A man grants the request of an acquaintance for an accommodation as the lesser of two evils; a father gives to the cry of his children generously, because he is a father. That is better than the grudging gift of the first man, but your Heavenly Father is better yet. He reaches the superlative of giving. He will do much more in every way than even an earthly father.

Edward Shillits, in the London Sunday School Chronicle, says:

Jesus loved to draw parallels between the ways of men with men, and their way with God. Men will trust each other's friendships. They will make demands upon each other; but they will not trust God. Jesus had watched the beggar pleading for alms. He had seen the children flocking home at meal-times. He had overheard the man hammering at his friend's door at midnight. There was much giving in the world—some reluctant giving, some generous. If there is this asking and receiving in the dealings of men with men, how much more should there be an interchange between God and man!

This word, "How much more!" gives to us a way of approach from human things to the divine. We are to argue boldly from all that is sacrificial and generous in man to the infinitely more of God. Yet how timidly we speak of the love of God! We hesitate to think that he can be as self-denying as man is. And we tend to approach the Eternal Father through the terrible facts of human life, or the cruelty of nature. Jesus has shown to us his way. If there is smoke coming from the shaft of a coal mine in a Welsh village, at once men will volunteer to join a relief party. They know it means risk and possibly death. They are not specially good or pious, but they will penetrate into the zone of danger and die for others. How much more will your heavenly Father! The military cross is given week by week to soldiers who have hazarded their life to drag a wounded man from "No-man's-Land." How much more will God seek to drag his children from their No-man-Land!

Such is always the challenge of Jesus to us. Trust God more.

Our temptation is to hesitate lest such a result might be too good to be true. Humanity has often linked its thoughts of God with all that is repellent and ugly in the world. No one can pass through the rooms in the British Museum devoted to South Sea idols without marveling at the emblems of God which man has made for himself. Everything that is loathsome has been called into the service of religion, and some of the figures look like the disordered dreams of the night. The people chose those things which spoke of terror and cruelty, and too often their religion was darkened by the thought that the unseen beings were capricious, cruel, and must be appeased. If we think of an African witch-doctor, and remember that he stands for his village on the Godward side, we may understand better the Master's call to us to rehearse all generous and lovely things, and then to say, "How much more will the Father give good gifts!"

Jesus came to a world where the Father had been travestied. Men had said: "There is cruelty in nature, how much more in God! There is injustice in human society, how much more in God!" So between the Father and his children there had come a mist of doubt and fear. Jesus went through the ways of men, breaking his heart because men would not trust the Father.

It is wise in any dealing with the young especially to recognize the good and noble elements in human life, and to take them as a promise and earnest of the Eternal Goodness. The boy takes some leader as his hero. We should never seek to reduce the stature of such a hero; but we can say: "If he is so noble, how much more will Jesus be the hero, the noblest of all!"

Plan for Our Meeting.

Topics for discussion. Religions of fear. What is our real thought of God? Do we approach God with confidence or with shrinking?

III. MOTHER AND CHILD.

Ex. 2:1-10; 1 Sam. 1:12-18, 26-27; Luke 2:8-20.

Expository Notes.

One of the characteristics of the Christian religion is its care for women and children. To a lesser degree—unofficially as it were—the feeling is found in Judaism. From the pages of Scripture flash out, here and there, charming pictures of a mother and babe, glimpses of a sweet and true home life, like a ray of sunlight on the stern, hard manners of an ancient age.

First is the mother gazing with tenderness into the beautiful face of her baby boy, and planning with keen shrewdness born of love and fear her loving scheme to save his life from the execution of a king's stern edict. And the plan is successful, thanks to the combination of a baby's cry and a woman's heart. And the child is saved to become the leader of his people out of slavery, and the lawgiver for the human race until this day.

Then there is the wife who longs and prays for a child, and when he is laid in her arms she gives him back to the Lord who gave him to her. So nearly 3,000 years later, in this year of our Lord, has many another mother, who, at once proud and heartbroken, has seen her son or daughter sail away to carry the gospel to those that sit in darkness.

The little Hebrew lad, so longed-for and so loved, grew up to be, not only a judge to his people but a prophet, bringing them a message from Jehovah.

Then there is the maiden mother of Nazareth who laid her babe in the manger in the courtyard of the overcrowded inn. And, before this tiny babe, there bowed in worship both Judean shepherds and Eastern Magi, for as the prophet had said, All nations shall serve him, and, Of his kingdom there shall be no end.

The advent of the mother and child into religious ideas has changed the world. In ancient times childhood had no consideration, womanhood no honor. "It is only since the dawn of Christianity that childhood has been surrounded by a halo of romance." But the Lord who came to be a helper of all the suffering, came to protect childhood and to elevate woman to her proper place by the side of man.

The mother and child have changed the world. "The emancipation of one-half of the human race is the direct result of the Christian principle." Woman does well that she shows her gratitude by thronging the churches.

Plan for Our Meeting.

Topics for discussion. Womanhood and childhood in the Christian era. The disregarded claims of childhood today. The mother and child as seen by the artists. (Have a series of the world's madonnas to exhibit. Most of the libraries have such sets to loan.)

Ask two children to recite these children's Christmas poems:

Oh, holy Child of Bethlehem!
Descend on us, we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great, glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel.

—Phillips Brooks.

Why do bells for Christmas ring?
Why do little children sing?

Once a lovely shining star
Seen by shepherds from afar
Gently moved until its light
Made a manger cradle bright.

There a tiny baby lay,
Pillowed soft upon the hay,
And its mother said and smiled,
This is Christ, the Holy Child.

Therefore bells for Christmas ring,
Therefore little children sing.

—Eugene Field.

Thoughts on the Theme.

Everywhere men who can write and men who can speak are spellbound by the theme of civilization's breakdown in Europe. But now and then one rises superior to his oppressing text.

The San Francisco Bulletin says: "But darker yet was the outlook of the world on a day corresponding to this nineteen hundred years ago. Then the gross imperial power of Rome sprawled over three-quarters of the known earth, an old religion had died and no new one had come to take its place, and to be a common man was little better than to be an animal of burden. Yet on the coming day there was to be born in an inconsiderable town in a remote province an obscure Jewish baby, whose influence, in this late century, is still so powerful that the armies and navies of the world are children's weapons in comparison.

"As Christianity was thus born in the darkest hour of the ancients, so it may be reborn in the darkest hour of the moderns!"

* * * The Christmas Chimes.

The Christmas chimes are peeling high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
"Good will and peace, peace and good will,"
Ring out the carols glad and gay,
Telling the heavenly message still,
That Christ the child was born today.

In lowly hut and palace hall
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born today.
—Susan Coolidge.

* * *
Over six centuries ago the king of England, in an attempt to win over the belligerent chieftains of Wales, promised them a ruler born in their own land and speaking no other language but theirs. To such a prince they offered their allegiance. The king then presented to them his son, a tiny baby born shortly before in Carnarvon Castle. The babe, a native of their own country, did what armed warriors had failed to do, captured the hearts of the turbulent Welsh chieftains and they knelt before him and pledged to him their allegiance. From that day the heir to the British throne is the Prince of Wales.

A babe in Bethlehem has drawn to himself the hearts of mankind, because born among them and of their blood. For the Son of God calls himself the Son of Man.

THE BOOK OF LIFE.

Ex. 32:32; Mal. 3:16; Luke 10:20; Phil. 4:3;
Rev. 3:5; Rev. 20:12; 21:27.

Expository Notes.

All through the Scripture, from the days of Moses to the time of the apostle on the Isle of Patmos, we find the metaphor taken from the lists of the tribes of Israel, the register of citizens of a state, the "burgess rolls" of towns.

To have one's name written on these rolls is proof of the legitimacy of any claims to citizenship and its privileges. Sometimes the metaphor takes account of the fact that names of the dead or criminal were stricken from the rolls. So Moses prays for the forgiveness of the people of Israel; if it cannot be granted, he wishes to share their penalty—"blot me out of thy book." In modern cities, society lists the names of the "four hundred" in the Blue Book.

Malachi adds another touch from the Persian customs. "Any service done the state or the king was written in the chronicles of the kingdom, which were laid up in the archives. Then, some time afterward, a suitable reward was given to the doer of the good deed, these "royal benefactors," as in the case of Mordecai, Esth. 6:1. So modern governments give pensions to those officers who have served long and well, or have given great service to the state. And the Lord had a book of remembrance "for them that feared Jehovah and that thought upon his name."

There is an individualizing touch also, one that comes from a monarchy. It is Jehovah's book—"thy" or "my" book—and he knows each subject who serves the King faithfully and will personally reward them all.

This list is "written in heaven"; it is on a higher plane and also more enduring than the things of earth. In Philippians and Revelation these names are written in the "book of life." This phrase would have a special meaning to the Philippians, for Philippi was a Roman colony and the citizens there had their names inscribed in the registry rolls of Rome.

So Paul tells the Philippians that their "citizenship is in heaven," that their names are written in the book of life, and this is of more importance than a Roman citizenship, great as that is.

In Revelation, having the name in the book of life is the reward of the conqueror in life. It is also the talisman which enables one to pass the judgment ordeal. And, lastly, only those whose names are in the "Lamb's book of life" can enter the holy city.

The metaphor has a suggestion for this world and the next, for the present and the future. The Christian has a higher, fuller life than his neighbor, and he should continually rejoice over that fact. His life is filled with joyful service to his King, and some day that will be recognized by the King himself. His celestial citizenship causes him to hold his head a little higher, puts a new light in his eye and a new vigor into his step. Jesus himself told his disciples to rejoice that their names were written in heaven, and Paul half-apologizes to the Philippians for his inability to mention all who had helped him, by telling them that "their names are on a better page than his."

It is to John that we owe the farther suggestion that this inscription is like a passport which carries us through peril or which opens closed gates before us. The judgment need not terrify us, and the gates of the holy city will open to us, if our names are inscribed in the book of life.

Plan for Our Meeting.

Topics for discussion. As the page for the departing year is about to be turned over, is it not time to ask, Is my name written in the book of life? Has it been "blotted out?" Can I help to add any names on the page of the new year?

THE FOLLY OF FEDERATION BETWEEN THE CHURCH AND THE WORLD.

R. E. Neighbour, with introduction by I. M. Halderman, D. D.

The ordinary, respectable, "orthodox" church member will rub his eyes with amazement as he reads Mr. Neighbour's challenging, keen-cutting message. And that is why this message is sorely needed by the church today. The author shows with unerring fidelity to the New Covenant of our Lord Jesus Christ "that the church, scripturally, cannot federate with the world in its efforts for civic righteousness, social regeneration, and world betterment." Under seven propositions the reader is shown why this is so.

Here are the seven reasons why the church cannot join hands with the world in efforts for these things: (1) because their standards of righteousness and of right living are distinct and opposite; (2) because there is no biblical sanction for such federation either in the lives or in the teachings of Jesus Christ and the Apostles; (3) because the mission of the church is to call out of the world a people for Christ's name; (4) because the work is not of God, and is destined to certain failure; (5) because the church is suffering unspeakably by world alliance; (6) because federation is condemned by the Word of God, and is an evident preparation for the coming of Anti-Christ; (7) because the heads of the church and the world are distinct and opposite.

May ministers and laymen everywhere read and prayerfully take this message. The booklet is introduced by unqualified words of approval by Dr. C. I. Scofield, Dr. R. A. Torrey, Dr. I. M. Halderman and others—the introductory word by Dr. Halderman is itself a memorable message. (Bible Truth Depot, Swengel, Pa., 10 cents.)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

The Rev. N. D. Chew, a Methodist missionary from Korea, has in his possession papers which he prizes with commendable pride. They are the deacon's and elder's credentials of his great-grandfather Chew, his great-great-grandfather Chew, and his great-great-great-grandfather Chew—all Methodists, and all named Nathaniel. The oldest paper is dated 1800 and is signed by Bishop Asbury, while the others are signed by Bishops Soule, Hedding, and McKendree. As Mr. Chew's mother's father was an elder in the United Brethren Church, and his great-grandfather was a bishop in the same church, he feels that he is proceeding in the ministerial way by law of natural succession.—Northwestern.

A Methodist minister, Rev. T. P. Graham of Nyssa, Ore., had the following program for a recent Sunday:

He conducted a funeral at 9 o'clock; at 10:30 he was leading his Sunday School class; 11:30 found him in the pulpit, and after the close of the service he took a ten-mile trip to Owyhee to preach at 2:30, and then performed the ordinance of baptism for three babes. The return trip to Nyssa, ten miles through mud and slush, was made in time for the 7:30 service.

The wealthy Chinaman, Mr. Yung Tao, who, in buying five thousand New Testaments for distribution, carefully described himself as "not a church member," has been baptized by the Rev. Chauncey Goodrich of Peking. Half of the expenses of the Bible Society centennial in Peking, including the putting up of a tent to seat 4,000 people, were paid by Mr. Yung.

NEWS.

The treasurer of the American Board of Foreign Missions, the missionary agency of the Congregationalists, announces the greatest year in its history. Its receipts have been \$1,207,126.54. This is a gain of over one hundred thousand dollars in the past year. Great gains have been made in the offerings from Sunday Schools and from the women's missionary societies in the Congregational Church. The goal of \$2,000,000 a year has been set for the offerings to the board and the expectation is that this standard will be reached.—Northwestern Chr. Advocate.

Ministerial students in the United States come from: State schools, 6.6 per cent; denominational, 80.9 per cent.

Foreign missionaries: State schools, 7.1 per cent; denominational, 84.8 per cent.

Home missionaries: State schools, 6.3 per cent; denominational, 84.8 per cent.

Eight of the nine justices of the United States Supreme Court are college men; of these, eight are from Christian colleges.

Nineteen of the twenty-seven presidents of the United States were college men, and seventeen of the nineteen were products of the Christian college.

Sixty-nine per cent of the men of prominence in Who's Who in America come from Christian colleges.—Sunday School Times.

The Gideons in recent national convention adopted a resolution urging that individual traveling men enter their protest against "defiance of the laws of cleanliness and decency" which permits smoking by patrons in hotel dining rooms while food is being served. The convention also adopted strong resolutions urging the assistance of other commercial travelers in bringing about an abolition of the custom of serving alcoholic liquors in public dining rooms.

At Middletown, N. Y., there is a colony of 800 Italians. Recently the leading churches of the

city combined to raise money to provide a church for this Italian community. Sixteen hundred homes were canvassed and \$5,249 raised for the building. Presbyterians have charge of the mission. There are 80 Italian members and 150 Italian children in the Sunday School.—Record of Chr. Work.

Last month we stated that Philadelphia was claimed as the chief city of four great denominations. The Northwestern Christian Advocate gives its opinion of the reason why:

Recently there occurred the third annual parade of the Philadelphia County Federation of Protestant Patriotic Fraternities and Protestant Church Organizations. It was a night parade taking forty-five minutes to pass the reviewing stand. There were forty bands of music and enough of the spectacular to please the most exacting. One of the most impressive features was the playing of "Onward, Christian Soldiers" by all these bands exactly at 9:15 o'clock. Other time-honored hymns rang out over the dense throng of people, and many organizations had trained choruses dressed in white.

Passing the reviewing stand in an almost endless stream, the music of bands commingling with the cheers of the spectators as some unusually novel float or well-dressed association passed by, the long columns, marching under the banners of the church with flying pennants and open Bibles on floats, gave the spectacle an aspect of the great mediaeval crusades leaving amid a blare of trumpets and sacred music to regain the holy lands.

No wonder Philadelphia is the greatest Protestant city in the country; no wonder she has more Methodists than any other city in the world. She believes in advertising her religion.

SOCIAL.

Food vs. Alcohol.

This is the workman's own plea: "I take liquor because I am all in." It is understandable. Collapsed energy is as real an ill as a broken leg, and more to be feared because less understood. Industry is trying to understand why it comes so early to so many, and many men are frankly admitting that often it is because of long hours, poor air, bad water, and cold lunches taken under conditions that would make even good food—which they rarely have—indigestible. The men are so done up at the end of the day that they take liquor as a means of quick if brief recuperation. The Clothcraft Shop in Cleveland is a brilliant example of the effect that the best of shop conditions has on the saloon. As soon as they had their lunch room and recreation grounds in working order there was an immediate reduction in the number of men patronizing the neighboring grog-shops. "With the aid of moral suasion," Mr. Feiss writes, "this effect grew so that two out of three saloons in our immediate proximity disappeared. We finally went to our men and asked them to remain on our premises during the noon hour, issuing passes only to those who went home for lunch. The effect was to drive away the remaining saloon, and no one has since attempted to establish one in our neighborhood.—Ida M. Tarbell, in The Christian Herald.

Alcohol and Insurance.

Dr. Eugene Lyman Fisk in The Atlantic Monthly gives some facts and statistics concerning the use of alcohol, gathered from the investigations of the "old-line" insurance companies.

He says: In 1908, forty-three American life insurance companies studied their death-rate among the users of alcohol and those engaged in the liquor trade, and the relative death-rate

from such diseases as pneumonia, Bright's disease, and cirrhosis of the liver. This investigation covered the period between 1885 and 1908, and embraced the records of two million policy-holders.

First, the group whose history showed occasional alcoholic excess in past years, had a mortality 50 per cent in excess of that of insured lives in general, equivalent to a reduction of over four years in the average lifetime of the group.

Second, those who took two glasses of beer, or a glass of whiskey daily had a mortality 18 per cent in excess of the average.

Third, men who indulged more freely than the preceding group, but were considered acceptable insurance "risks," had a mortality 86 per cent in excess of the average. In these groups the death-rate from Bright's disease, pneumonia, and suicide was above normal, while in the third class the death-rate from cirrhosis of the liver was five times the normal.

The story becomes monotonous in its uniformity: where we find alcohol we find higher mortality. Note also that these comparisons were made with the total number of insured persons, both users and non-users of alcohol. Comparison with total abstainers alone would show much greater differences.

The investigation by the forty-three companies also showed the mortality in occupations connected with liquor. Proprietors and managers of hotels not tending bar had a death-rate 35 per cent above normal; if tending bar, 78 per cent. Proprietors and managers of saloons not tending bar have a death-rate 82 per cent above normal, if tending bar, 73 per cent. (In many places bar-tenders are required to be total abstainers. Ed. Exp.) The conclusion is that Old Mortality and John Barleycorn are exceedingly good cronies. Among hotel-keepers tending bar the death-rate from cirrhosis of the liver was six times the normal rate; from diabetes and Bright's disease about three times the normal; from apoplexy, organic disease of the heart, and pneumonia, nearly twice the normal.

A similar death-rate prevails among men in breweries and saloons and restaurants with bar attached. * * * *

There has for years prevailed among life-insurance offices a distrust of the man who drinks every day, even in so-called moderation; and the applications of such persons are always scrutinized very carefully before acceptance.

The Prosperity League of Nebraska, sponsored by brewery interests, took the desperate measure of renting for sixty days before election the great Omaha auditorium to prevent its use for temperance addresses.—Continued.

GENERAL.

Bishop Robinson recently told of an enthusiastic convert to Christianity in his field in India who in his testimony, proposed to pour "hot water" on the meetings then in progress. He reasoned that if to pour cold water was to discourage a cause, then pouring hot water was to encourage it. A "hot-water" Christian! Somewhat odd the expression, but fairly forceful. We could stand a few more of the "hot-water" variety in the home field.

Italy Undisturbed.

Father Gemelli of the University of Turin, Italy, and who is both a physician and a psychologist, anticipates that the present war will not essentially affect the spiritual outlook of Italians. He thinks it will be as heretofore when great movements which have profoundly disturbed other nations have left Italy unchanged. His views are: "The Italian soldier preserves the attitude and habits of normal times in the domain of religion, when serving beneath his country's flag. There is something more of fervor, but the difference is purely quantitative. It is probable that many of them say their prayers more regularly and forget less often to make the sign of the cross at morning and night—practices which are very far from

that mystic exaltation of which there have been, and now are, so many examples elsewhere, especially in France. The religion of the Italian people forms a sentiment which in the ignorant, touches on superstition and is sometimes confounded therewith, and which in men like Dante and Alessandro Manzoni, may become a very elevated ideal and a shining line of conduct for life. But it never attains the degree of passion in any one, or, at least, in very few. Of all the European nations Italy possesses the most even and tranquil religious history. We find in Italy neither great heresies, as in the nations of the North or of the Orient; nor wars of faith, as in Germany, Switzerland, France; nor measures of theologic repression, as in Spain."—Northwestern.

* * *
When Theodore N. Vail, of telephone fame, was asked how he had attained his success in life, he answered:

"By never being unwilling, when young, to do another man's work; and then, when older, by never doing anything somebody else could do better for me. I was always fond enough of detail to master thoroughly what I was undertaking—and then hated detail enough not to bother with it when I got to the treatment of the general subject."—C. E. World.

* * *
Those, who believe in and dream of and work for a coming time of universal peace seem to think that some purely mechanical device can insure peace without disturbance to the human background and motive of all wars. The dream that has tormented the hopes of mankind since the peace of the Antonines was irrevocably broken rises again with a more compelling urgency and seductiveness. This, say all the belligerents, must be the last war, the war that will make an end of all wars. They are fighting, they unanimously proclaim, that neither they nor their children nor their children's children may ever be called upon to fight again. Busy brains and ardent natures are everywhere concerning themselves with the ways and means of attaining this supreme end—with Leagues of Peace, the prohibition of private dealings in armaments, the redrawing of the map of Europe along the lines of racial sympathies, the abolition of secret diplomacy, and many other devices. But none of these expedients gets anywhere near the heart of the problem, which can, indeed, be brought within reach of solution only in two ways: either by the emergence of some great Power that will bestride the known world like an incredibly vaster Roman Empire, or by such a change in the dominant motives and emotions of mankind as will stamp upon armed conflict the moral obloquy that now attaches to slavery. Universal peace means either universal despotism or a transformed humanity. If some one Power were to dominate the modern world as Rome dominated the ancient, it might for perhaps a century or two impose by sheer force an absolute cessation of strife. But Pacifists in general, I apprehend, are not prepared to welcome or to further any such solution. There remains for them, then, the slow, endless, heart-breaking effort to substitute for this instinct or tradition of patriotism the bond of a wider union; to set up against the claim of nationality the superior claim of humanity; to enlarge and broaden the vision of men till they see in frontiers and boundaries nothing but hampering restrictions that obscure the view of the vaster brotherhood beyond. When men cease to think to themselves as belonging to this country or to that, but simply naturally as citizens of the world, and when they rise into the clearer atmosphere that is unvisited by prejudices of race or speech or national bias, then the impulse to wars will have spent itself.—Sydney Brooks, in Harper's Magazine.

* * *
Cards containing the following were found scattered over the counter of a Cleveland bank:
Counterfeits!

Did you ever see a counterfeited ten dollar bill? Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten dollar bill to blame? No.

Do people counterfeit scraps of brown paper? No.

Why? Because they are not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes: lots.

Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No.

Did you ever see a counterfeit infidel? No, never!

Why? you ask. **The answer is obvious.**

A witty Philadelphia clergyman says that at 30 a preacher is idolized, at 40 he is criticised, at 50 he is martyred, at 60 he is Oslerized and at 70 he is canonized.

Quietness.

This is the noisiest age that men have lived through. There are more people in the world; they travel more than ever before, they are more gregarious, and they use far more machinery. More men are in arms today than ever before. Battles that were once ended at nightfall now run into months; and the roar of great guns is deafening over vast territories and for months together.

The noise out of doors is supplemented by the noise within doors. There are, for many people, no settled principles, no fundamental convictions; every statement is challenged, every belief denied, every custom questioned. Everywhere men and women are talking at the top of their voices; no mysteries are inviolate; no experiences are too sacred to be reported; no details of crimes are so revolting that they are not spread out for the reading of children.

The passion for speech has not only robbed silence of things once committed to its keeping, but has made it almost obsolete. The world is filled with the uproar of fierce debate, recrimination, charge and counter-charge; the newspapers tell the story of the day's doings in headlines, gigantic capitals advertise remedies for quieting the nerves, and scores of best-sellers among novels "start with a rush and end with a bang." In a revolutionary age there is always much and noisy talk; but has not the time come for lower tones, for a milder temper, for less bitterness of spirit, for the quietness which listens and tries to understand? When everybody shouts, there are few listeners.

In crowds there sometimes come sudden silences that are almost uncanny in their effect. Has not the time come for one of those moments of silence? Americans need an army of evangelists of the gospel of quietness. Describing the visit of a group of Hindus to this country, Professor William James wrote: "More than one of them confided to me that the sight of our faces, contracted as they are with American over-intensity of expression, made a painful impression upon him. 'I do not see,' said one of them, 'How it is possible for you to live as you do, without a single minute in your day given to tranquillity and meditation.'" We are getting many holidays; why not set aside half an hour every day for silence?—The Outlook.

Henry James once told me that the only reading of which he never tired was history. "The least significant foot note of history," he said, "stirs me more than the most thrilling and passionate fiction. Nothing that has ever happened to the world finds me indifferent." I used to think that ignorance of history meant only a lack of cultivation and a loss of pleasure. Now I am sure that such ignorance impairs our judgment by impairing our understanding, by depriving us of standard, of the power to contrast, and the right to estimate. We can know nothing of any nation unless we know its history; and we can know nothing of the history of any nation unless we know something of the history of all nations. The book of the world is full of knowledge we need to acquire, of lessons we need to learn, of wisdom we need to assimilate.—Agnes Repplier, in *The Atlantic Monthly*.

Your true American under all his surface preoccupation with business is an idealist, a dreamer of dreams, but it is one of his characteristics to go about his seriousness humorously. He is a born experimentalist, always ready and eager to try new ways—too ready perhaps. He sometimes learns that the old way is best, after all; but that also, to do him justice, he is willing to learn. He is a believer in life, and no race has ever shown so curious indifference to death.

He is, irrespective of creed, essentially religious, moral with the morality of clean health; his mind, though crude, is boyishly unsophisticated. He is still a Puritan and a Protestant, a believer in God and in common sense.

He is simple, clear-sighted, and a ruthless critic of values. He is a mocker, a skeptic of traditions, a tester of all things, giving allegiance only to what he regards as realities.

*** Like the goddess Aphrodite, he has too long "played with gold," tempted by the natural wealth that lay to his hand. He is presently to learn that wealth is the lowest of all achievements. The false god, "efficiency," he will cast down, and will learn that true success consists in the harmonious development of all our faculties, and that the only final meaning of life is still—the soul.—Richard Le Gallienne, in *Everybody's Magazine*.

A GREAT HELP TO ANY MINISTER.

We have just tried out the "Modern Dupli-cator," manufactured by Durkin, Reeves & Co., 339 5th Ave., Pittsburgh, Penn. It is an unusually good copying pad with some new and superior characteristics. The letters remain perfectly smooth and flat when they are printed and laid in the pile. Most pads we have used cause the paper to curl up and become rolls! The pad gives clear and perfect copies.

Such a copying device ought to be in the study of every minister. It is just what he needs to copy letters for his parish or make duplicates of outlines and other things. We recommend it highly.

Magazine Articles of Value to Ministers

Harper's Magazine, November. 35 cents.

The Mid-Atlantic Isles, Charles W. Furlong.
Industrial Efficiency and Political Waste, Charles P. Steinmetz.

The Century, November. 35 cents.

The Agricultural Revolution, Carl Vrooman.

The American Magazine, November. 15 cents.

Public Health Means Private Morals, Richard C. Cabot, M. D.
Weather and the Dollar, Fred C. Kelly.

The Review of Reviews, November. 25 cents.

Our New Navy, A. C. Laut.
Arabs Versus Turks, Isaac Don Levine.

The Missionary Review of the World, November, 25 cents.

A Program of Peace for Mexico, Rev. John W. Butler.
The Religious Question in Mexico, Louis Cabrera.

The Atlantic Monthly, November. 35 cents.

Living in History, Agnes Repplier.
The Bulwark and His Women, Jean K. Mackenzie.
The Nation's Crime against the Individual, Reinhold Niebuhr.
Alcohol and Life Insurance, Eugene L. Fisk.
Fallacies in the Modern Educational Scheme, Alfred E. Stearns.

The Biblical World, October. 25 cents.

The Salvation of the Life, Samuel Zane Batten.
Contending Forces in Great Cities, Charles Hatch Sears.

Scribner's Magazine, November. 25 cents.

Renewing the Earth from the Air—the Romance of the Search for Nitrogen, L. H. Baekeland.
Looking Youth in the Face, Pearce Bailey, M. D.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Chas. M. Sheldon, D.D., Rev. James M. Gray, D.D., Rev. M. B. Lambdin, Rev. Julian S. Sibley, D. D., Rev. A. W. Lewis, B. D., Rev. Charles L. Slattery, D. D.

THE DIVINE FORCES AT WORK

REV. CHARLES M. SHELDON, D. D.

Text: "My Father works unceasingly, and so do I." John 5:17.

The greatest thing in the world is the kingdom of God, and it is the greatest thing because it is not founded on the power of money. It does not owe its existence to standing armies, or navies, to social rank, to birth or physical power. It is a thing which exists in the heart of humanity, and therefore contains all the elements of permanency and future endurance. The most real, the most true, the most important of all forces in the world are the forces which have to do with conduct. In the shaping of nations, in the building of governments, in the welfare of the people, that which lies at the bottom of all true human progress and happiness is the permanent righteousness in the hearts of the people. The President of the United States, in one of his recent public addresses, sums up everything by stating this fact: "That, after all has been said, we must come back to the individual righteousness of the people themselves for the stability and happiness of human life."

The genius of Christianity lies in its possibility to produce this kind of righteousness in the individual. It is tested by its fruits. Christ founded no cities, he wrote no books, he built up no armies or navies; but he lay down certain great principles of conduct which have energized the whole world throughout nineteen centuries and are energizing the world today more than ever. The little word "do" is at the heart of the genius of the principles which he laid down. The creed of Christ was summed up in two articles: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and thou shalt love thy neighbor as thyself." Out of these two articles of the greatest creed ever announced have grown all the things that are worth while in our civilization.

I think it is a fair test of what Christianity has done in the world, a fair view of it, as it is at work, to ask: What do we owe to this great force in history in the way of institutions which are at work to establish righteousness among men? In other words, what have we now in our civilization which the world did not possess when Christ was born into it? Christianity can bear the test of its own statement, "By their fruits ye shall know them," and in asking the question: What has Christianity left with the world that is worth while? we may say that Christ was the most practical person that ever lived, using that word in the sense that he believed in the actual doing of things in the making of life. He was not a useless visionary or dreamer. He was not a mystic in the sense that he never went further

than dreaming of what might be done; he was an energizer of life so that the working out of his teachings has resulted in every day, practical, useful and tremendously beneficent phases of work which are with us in our civilization, permeating everything as the forces of nature permeate the entire earth. We will ask the question then, What has Christianity done in two thousand years? What do we possess in our civilization which Christ himself never saw, which Paul himself never dreamed of?

1. We have the organized church in the world. Historically, it has at many times been shown to be very imperfect. It has contained many times very sinful men. It has been used often for political and ecclesiastical purposes. It has in many individual cases not been a representative of Christ. But all through the ages it has contained, in spite of all weakness and evil, the leaven of Christ's teaching. It is in the world today a potent and living force. Under any condition, the church is an institution which represents Christianity at work in a variety of ways, and I believe it contains within itself life always, the germ of that which is real and true, and for which the hungering spirit of man will always yearn. With the church goes of necessity the work of the Sunday School, giving free public instruction on great religious themes to millions of children all round the world. There is no other institution known to men which compares with the Sunday School for influence and power in the way of Bible instruction.

2. The great missionary enterprises of the world are the work of Christianity, a thing entirely unknown in the time of Christ, in fact a thing unknown to Christendom a little over one hundred years ago. There are at present in the world 16,618 foreign missionaries. There are 3,613,391 communicants and adherents. Under the different missionary boards of Christendom there are 947 hospitals and dispensaries where, in the course of a year, are treated on an average 2,545,500 cases. This is at least a beginning, which goes to show what the church might do, if it once got to work in earnest to Christianize the world.

3. Connected with the church, of necessity, as another institution which was not in existence when Christ was born, are the Young People's Societies which have come into being within the last quarter of a century. They number at present between six and eight million members, and are a practical, everyday, living force for righteousness. It would not be possible to give the results of what has been known as the Young People's Movement in actual, practical details of human energy, in efforts toward better citizenship, temperance

legislation, the relief of suffering, prison reform, the betterment of home life, the relief of unjust conditions affecting child labor. In these and many other forms of practical righteousness, the young life of our Christian societies has gone out as a potent force to be counted.

4. Closely connected with the church as an institution go the Young Men's and Young Women's Christian Associations, which I do not think existed very strongly in the mind of Paul. Last year, seven million dollars were spent by the Young Men's Christian Association of North America. Seventy new buildings went up, at a cost of three million dollars. Four million dollars more went for extending the work at home and abroad, and it is reckoned that over ten millions will be expended in new buildings this year. The Young Men's Christian Association enrolls four hundred thousand members in America and three hundred thousand more in thirty-nine foreign countries. The Young Women's Christian Association numbers at present in this country 150,000 members. It is, like the Young Men's Christian Association, a purely unselfish body, the direct offspring of Christian principles nurtured in the church of Christ. We cannot conceive of these two splendid institutions without a church preceding them. Things do not grow by chance. Seeds are not sown without a hand to sow them. Things do not spring up by magic, but back of them there lies a definite and well-organized cause.

5. Christ never saw a temperance association. Yet the temperance organizations of the world owe their existence to his spirit. It is, of course, a significant fact that Christ never said anything, so far as we know, on the subject of drink. Intemperance was probably a common thing in his own time, just as slavery was. Under the irresistible pressure of the principles he laid down of supreme love to God and man, slavery has been obliged to retire from civilization, and the same pressure is being brought to bear now all over the world against the liquor business as a business, and it is undeniably due to the fact that Christ came into the world.

6. In the time of Christ or Paul there was not in existence a single hospital worthy of the name. There was not a single building erected by the state for the proper care of the blind, or the insane, or the mentally defective, or the criminal, except places which were rightly termed dungeons. In classic Greece, the pauper blind or insane and the helpless wandered in the fields or died on the hillsides, or were the sport of the mob and the idle crowd in the city. The cruelty of paganism surpasses our imagination. Under the head of what Christianity has done for the world must rightfully be placed a long list of public institutions for the relief of physical distress—hospitals, asylums, dispensaries, homes of refuge for the aged and blind, the deaf and dumb, the idiotic, the insane, the helpless. These, poorly managed as they sometimes are, and given up to the politician and the political highwayman for spoils, nevertheless are so far in advance of what was in existence in the time of Christ that they must be reckoned as the fruits of the creed of him who went about doing good. When one

tries to consider a world of civilization without a single asylum, a refuge for old age, without a single place where the mentally deficient child could be taken; when one stops to consider the mountain of suffering and pain and humiliation and distress that existed when Christ walked among the multitude that asked him to heal, he gets some faint glimmer of the immense work Christianity has accomplished in the world of constant need.

7. There was no republic in the time of Christ. Liberty itself had its birth in the creed of Christ. The development of it into the form of human self-government has taken time; but Christianity at work has evolved a republic of men. It is the best we have thus far found, in so far as it is based upon the freedom and individuality of the race.

8. Among the forces at work at the very present moment which are the result of Christianity at work is arbitration. Christ never heard of a board of arbitration for the settlement of differences between nations. Paul never conceived of such an idea as practical in its workings between any of the nations that we knew anything about. If the early Christians had suggested such a form of settlement of differences between Rome and the barbarians it would have been entirely misunderstood, to say nothing of being acted upon. There is nothing but the spirit of Christ that has brought about the possibility of a settlement between nations or between individuals on the basis of mutual agreement. Pagan selfishness never would have entertained and never did entertain the idea of such a settlement. Christian civilization does entertain it, and the constant pressure of the principles of Christ is making it more and more imperative.

9. Among the forces that have to be reckoned with as having come out of Christianity are the present forces at work in the social and industrial conflict between men of different classes in the world. The very fact of the spirit of demand for better things and of the recognition of the right of such demand is due to Christian atmosphere. At the time in the history of the world when Christ came into it a civilized government would not have listened for one moment to any plea, no matter how just, for the amelioration of the masses of men. We are disgraced in this country at the present time by the presence of one million seven hundred thousand children under fifteen years of age who are at work in the factory, the mill or the store; but there were several million of them in worse bondage before Christ, and no one said anything. The fact of a protest against any kind of wrong is an indication of life and of righteousness; and the fact of a protest headed by those who are most interested is another indication of life. Christianity has worked out up to the present time among all those other things this tremendous advantage to the race. It has made prominent the great need of righteousness in men's transactions. It is bringing to the front more and more the fact that men must love one another, and that there will always remain injustice and selfishness, and wrong and misery, until men do love one another. It is not a matter of dollars and cents, of armies and navies, of skyscrapers and auto-

mobiles and crops and politics and newspapers, and what we sometimes falsely call enterprise and progress; but it is a matter at bottom of justice between man and man, of liberty for souls to grow, of a wiping out of caste and of class feeling, of the establishment of a great human brotherhood and of peace among nations. In other words, that old-fashioned and new-fashioned fact that at heart men must be right with God and men in order to have a good world.

10. But what about Christianity and the war? Have not all the achievements due to the power of Jesus been discredited and many of them even destroyed by this great fact of human barbarity? No. Sometimes a great ocean cable breaks in mid-ocean. For a while all communication between two continents stops. That does not mean that electric current is destroyed. That is a constant force, and cannot be destroyed.

A NEW YEAR SERMON

REV. JAMES M. GRAY, D. D.

Text: "And now, Lord, what wait I for?" Psa. 39:7.

Another twelvemonth has almost gone, and we are yet in the land of the living. If we give this serious consideration, we must regard it as remarkable. Some think death the strangest wonder of human history, but is not life stranger? To use another's illustration, "A steam engine in a vessel at its dock is not so extraordinary as a steam engine in a vessel plowing the sea." And is it not less singular that the machinery of our existence should cease to operate, than that it should operate at all? How surprising an infant should live an hour! How marvelous that it should continue to live threescore years and ten! When we reflect upon our frame, and the shocks of life it must endure, must we not exclaim with Young:

"Strange that a harp of a thousand strings
Should keep in tune so long!"

Is it to be wondered at if, like David, we, too, should put the question, "What wait I for?" The mystery of being here is not profounder than the mystery of staying here.

Let us, therefore put the question first to ourselves this morning. There are children present. Boys and girls, what wait ye for? There is another life beyond this, and every one enters upon it sooner or later. Why do you tarry here? There are young men and maidens present. What wait ye for? "It is appointed unto men once to die." Why then have you not died? There are careworn heads of families present. What wait ye for? There are white hairs present, too. Even if, by reason of strength, ye be fourscore years, yet is your strength but labor and sorrow. What wait ye for?

Is it enough for the boys and girls to say that they are waiting to be men and women? For the youths that they are waiting to get a start in life and settle down? For fathers and mothers that they are waiting to see their children educated and established? For the aged that there are earthly enterprises to whose success their presence is still necessary? Are these things really what we are waiting for, and all that we are waiting for?

Let us ask God the question. The psalmist felt he could not trust his own conclusions, and so he said, "Lord, what wait I for?"

I. It may be you are waiting to be saved. God is not willing that any should perish, but that all should come to repentance and live. "O Ephraim, how can I give thee up, how shall

I leave thee, Judah?" Behold him weeping over the Holy City, "O Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" He is so pleading with some of you today. To go back no farther than the past year, has there been no sermon, no invitation or warning, no supplication or exhortation, that has appealed to your intelligenc, or moved your emotions, pleading with you to accept Christ? Have you lost no friend or neighbor by death during that period? Have you had no escape from bodily peril or no illness to remind you of the uncertainty of life? Can you conscientiously say that in all respects God has left you alone? Has he done not a thing to startle you out of your false security, to convince you of sin, to invite you to the Saviour? I repeat, has God left you absolutely alone? Ah! you cannot say that he has.

Once when I was convalescing from a long illness, it was suggested that for the benefit of the change I visit the British Provinces. The arrangements were all made when, unexpectedly, another malady threw me on my bed again. How disappointing this was! For what was I waiting longer in the sick room? I soon received a satisfactory answer. Picking up the newspaper I read that the steamer in which I would have sailed, struck a reef on entering St. John harbor, and almost instantly sank. It may be that in his mercy, God is now holding back some of you from a more disastrous shipwreck. Before you embark upon the ocean of eternity, he would have you take passage in the only craft that can furnish assurance of a safe voyage, and bring you to the desired haven. It is this that you may be waiting for. Waiting to be saved! Waiting to repent, and believe the gospel. Waiting to have your sin put away through the washing of regeneration and renewing of the Holy Ghost.

But "God's Spirit will not always strive with man." There comes a period when "he who, being often reproved, hardened his neck, shall suddenly be destroyed, and that without remedy." God forbid that it should be so of you. God forbid that your transient impressions, and hasty resolves, and speedy apostasies should be the weary story over again. "How long halt ye between two opinions?" God pushes for a decision, and an immediate reply. "Today, if ye hear his voice, harden not your hearts."

II. It may be that you are waiting to bear fruit. You are, by the grace of God, already saved, let us suppose. But for what purpose

were you saved? Since God loves you with a "love that passeth knowledge," and since "to depart and be with Christ were far better" than to remain here—why did he not call you to him at your conversion? Why are you here instead of enjoying your Redeemer's presence? There must be some reason. "Ye have not chosen me," said Christ, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." May it be to give you another opportunity to glorify his Father by bearing fruit, that you are still here? "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that shalt thou cut it down."

It requires no great imagination to perceive in this fig-tree, not merely the Jewish nation, but "all and each who in after times should be elected out of the world to the privilege of a nearer knowledge of God;" in a word, to you and me, if we are disciples of Christ; while in the vine-dresser we behold the great Intercessor for his people, who now appeareth in the presence of God for us. The three years in which the owner looked for fruit and found none may represent youth, early manhood, and the prime of life. In the poetic language of an old Puritan, did we offer unto the Lord "the firstlings of our strength," or was it permitted to run into "wildwood and wanton branch?" Have we presented unto the Owner of the vineyard "a ripe basket of summer fruit," or have our maturer years been "eaten up by the grasshopper and the canker-worm?" The time past may have included years of great mercy; were they laid at the Lord's feet? They may have been years of affliction, when we were digged about and fertilized; have we rendered according to the benefit received? Have we added unto our "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love?" It is only when these things are in us, and abound, that they make us "to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is that which is to make the difference whether we "shall be saved, yet so as by fire," or whether "an entrance shall be ministered unto us abundantly into the everlasting kingdom." It is the latter that the Father wills, and hence his yielding to the mediation of the Son to let us alone "this year also."

Nor should we forget that the "fruit-bearing" of believers includes the salvation and instruction of other souls. "I will make them and the places round about my hill a blessing." "The Son of Man came into the world to seek and to save that which was lost," and as his Father sent him, so hath he also sent us. "Ye shall be witnesses unto me," said Jesus. "A true witness delivereth souls." (Prov. 14:25.) May it be for this cause it is needful we should abide

in the flesh? There is the companion of our fireside, bone of our bone, flesh of our flesh, who has yet to find the Saviour. We are waiting, let us hope, to have some fruit among them also, that shall be our rejoicing in the day of the Lord Jesus. Shall we not strive for this?

III. It may be you are waiting to be perfected. I ought to explain this, because there is a sense in which every true Christian is perfected the moment he accepts Christ as his Saviour. He is perfected in that he is both justified and sanctified; his sin is put away, and by the Holy Spirit he himself is set apart for God forever. The New Testament is very clear on this; notice Paul's words in his Epistle to the Colossians, for example. He is exhorting those young Christians to "walk worthy of the Lord unto all pleasing," and reminds them that to do so they should be "giving thanks unto the Father which hath made us meet to be partakers of the saints in light." He uses the past tense, "hath made us meet," to show that this is not something the Father is about to do for them, or even something he is now doing, but something that was done for them once for all when, as the next verse says, he "delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

What, then, do we mean by saying we may be waiting to be perfected? Do we mean the attainment of a state of sinlessness this side of heaven? No, for if a Christian lived to be as old as Methuselah, would he not still require to pray, "Forgive us our trespasses as we forgive those who trespass against us?" We only mean that perfectness, in the sense of a ripeness for the sickle, which comes in the lives of some as if a crown of glory had been vouchsafed to them even before they passed into the unseen. As Dr. Guthrie says: "You have seen the luscious fruit hanging from the bough long after the digging and pruning have been ended, waiting—only waiting—for the genial sun to put the final bloom upon its beauty and beget within the sweetness and mellowness of completed growth. So it is very often in human life." And so may it be with some of you. Though now your pruning, your digging, and perhaps your growing days are over, yet the quiet but potent rays of divine grace are accomplishing a maturity in your experience, so that your Christian life never will have been so attractive as in the hour that you depart hence. "We all do fade as a leaf," but the fall of you, ye glory-crowned ones, is to be illumined by the grandeur of an autumnal sunset.

There is a touching propriety in such a thought as this for those who are advanced in life. More than one generation has passed away since God shined in your hearts to give you "the light of the knowledge of the glory of God in the face of Jesus Christ." You have served him, let us hope, until the strength to serve him, physically at least, has almost ceased. You wonder why you are left after your energy has departed. Like the mother of Sisera, only with a holier expectation, you are looking through the lattice and exclaiming, "Why is his chariot so long in coming?"

God bless you, aged brethren. God bless you, young and old, rich and poor, saint and sinner! May you have a "Happy New Year" in the high-

est and truest sense. "Happy is the people whose God is the Lord." Accept him, serve him, wait for him. It is only as we stand in such relationship to him that, after employing

the psalmist's question, "And now, Lord, what wait I for?" we can confidently apply the consolidation in his words that follow, "My hope is in thee."

OUT ON THE JUDEAN HILLS

REV. M. B. LAMBDIN

Text: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night, and, lo, the angel of the Lord," etc. Luke 2:8-16.

On all the pages of literature there is not a more fascinating story than that of the "Shepherds abiding in the fields keeping watch over their flocks by night," when, like a meteor's flash:

"The angel of the Lord came down,
And glory shone around."

I. Who they were we do not know, what their number we cannot tell. But this we do know, and it is well worth the telling, that these unknown shepherds, keeping sleepless vigil through the long hours of the night, were out on the Judean Hills in the line of duty.

And what a night that was, with its angelic announcement of the "Virgin Birth," an event that has turned the doors of history wide open upon their hinges, and made a new starting point on the calendars of the centuries for all the nations of the earth.

With reverent fancy we would believe that every element in the setting of the night was in perfect keeping with the momentous occasion. The whole scene was bathed in the shimmering light of a cloudless sky, the moon serene in its crystal beauty, the pearl-like stars shining with ethereal brightness. For this was the hour and this the place when God was to draw aside the portieres of his silence, and to reveal the fulfilment of the age-long awaited promise, "A virgin shall conceive and bear a Son, and shall call his name Immanuel." And where was this disclosure made? Not in the palace of the king, nor within the sacred precincts of the temple, where white robed priests and surpliced choirs chanted the praises of Jehovah in antiphonal rhythm, while holy altars blazed with burning sacrifices. In God's estimation the lowliest are the loftiest; the humblest are the highest.

Heaven's advent message came to a group of obscure shepherds. And it is not without significance that God thus puts his divine benediction upon faithful attention to duty, however unpretentious and unheralded that duty may be. The inspired Word pulsates with this essential truth.

It was while Moses was engaged in the inconspicuous role of a keeper of sheep, in the desert ranges of Midian, that out of the burning bush Jehovah handed him his credentials as "a legate of the Almighty" to lead a rabble of broken-spirited serfs out from the brick fields of Egypt, to breathe the glorious air of freedom as an independent nation in the Land of Promise. And time would fail to tell of Gideon, and David, and Elisha, and of the apostolic band of fishermen and tax-gatherers who were called

from lowly occupations to exalted station and service.

What if these shepherds had been absent from the post of duty that memorable night? God gives no visions to idle men. And little did they think what he had in store for them as they went out with their flocks to these Judean hills rich with clustered memories of sacred events.

It was along these sun-clad slopes and through the windings of these shade-engirdled ravines that the ruddy faced shepherd youth, David, led his father's flocks to their daily pasturage. And what a memorable day that was, in the romantic providence of God, when he was called from out of the recesses of these very hills "to exchange the shepherd's crook for the royal sceptre, and his rustic dress for the purple of a king."

It was here, that looking up from these green-tufted knolls into the star-lit sky, his poetic soul found its inspiration in the production of these matchless stanzas: "The heavens declare the glory of God and the firmament sheweth his handiwork." "When I consider Thy heavens, the work of Thy fingers, what is man that Thou art mindful of him, or the Son of man that Thou dost visit him?"

It was from the crest of one of these hills, too, that one day, as consumed with thirst he saw the old well of his boyhood home, involuntarily he exclaimed, "Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate." But, like the hero that he was, he refused to drink it when it was brought to him, as it represented the blood of the mighty men who had jeopardized their lives to bring it to their captain and their king.

In the atmosphere of associations such as these the shepherds were passing the hours that night, when, suddenly, a radiant angel poised himself before their startled gaze with the command, "Fear not, for, behold, I bring you good tidings of great joy." And, then, in an instant their ears were ravished with the strains of a celestial choir, "Glory to God in the highest, and on earth peace, good will toward men."

II. Not the advent of some proud monarch, or some ruthless conqueror, but Christ, the theme of angelic song.

The one great fact in earth's tragic experience is Sin, and in the trail of sin, guilt, condemnation, death, "and after death the judgment." Like the ceaseless refrain of the troubled sea the burdened heart of humanity through the long ages of the past has voiced the despairing cry, "Who shall deliver us?"

Out on the Judean hills we get an angelic answer, "A Saviour, Christ the Lord." I know not what God designs to give us in the future in the way of houses and lands and fame and fortune—if any at all. But this I do know,

that he has already given us something ten thousand times better, "A Redeemer, mighty to save."

Will you not open your heart now and take him as your personal Saviour, Friend, and all in all?

When the vision had faded out and the music had ceased, we hear the shepherds saying, "Let us go now to Bethlehem, and see this thing which has come to pass." And when they saw him, what then? This—a new inspiration for life's duties. They had heard the angel's song, they had seen the infant Christ. Of all men most favored, of all mortals most blessed!

What surprise had it been were these shepherds to have turned their faces homeward again, out of sympathy with their old time vocation, deeming it now a calling beneath the dignity of men who had been so highly honored of God, expecting now to receive a commission from heaven to go forth as Ambassadors of Jehovah to royal courts, with a proclamation of the birth of the Messianic

Christ! But not a hint have we of such an ambitious and aspiring mind. "They returned glorifying and praising God for all the things that they had heard and seen." Went back to take up again, with a more willing heart, and a more jubilant spirit, the tasks which had been temporarily laid aside. Just as happy and contented in serving God by tending sheep as in holding audiences with monarchs.

III. Spiritual exaltation does not lift a true servant of God out of the narrow groove of life's commonplace tasks, nor unfit him to meet aright the prosaic duties that fall to his hand day by day. "Whatsoever ye do, do all to the glory of God." Not for themselves alone, but also for you and me, that Christmas morning in the long ago, the shepherds out on the Judean hills saw the angelic vision and heard heaven's orchestral chorus.

May the reflection of that vision gladden our lives; may the echo of the seraphic song make melody in our hearts!

The Unwelcome Christ: The Solution of the World's Problems

Rev. Julian S. Sibley, D. D.

Texts: Luke 2:7; Phil. 4:19.

No one doubts that the world has its problems but the trouble with the world is that it is trying to solve that which is already been solved. In its sin-blinded condition the world has been looking to itself for the solution of these problems, it wrests them to its own hurt and is left to groan beneath its burdens.

There are two great classes of these problems—the spiritual and the material; and these embrace all the social and economic phases of life.

The minds of men have been so busy with the question as to how to make a living that they are overlooking the more weighty question as to how to live properly. Many both within and without the church, have made the mistake of thinking that the things of this world are of paramount importance. They have made the material interest of men far too prominent in their conception of life. The social uplift has been along the line of man's material interest. Settlement workers have said religion must be kept out. All this has proved unsatisfactory. Men still cry, "No man cares for my soul." There is a cry for spiritual life.

According to our Lord's teaching the better State does not make the better man but the better man makes the better State. Dr. Bushnell spoke truly when he said, "The soul of reform is to reform the soul." While many agencies assist in the social uplift of men, the one supreme agency in the Gospel of Christ. The church's great business is to carry God's great spiritual message to men—"Jesus Christ maketh thee whole."

The heart problems are the real problems of life. For men are not put here merely to make a living, they are here to grow a soul, to develop a character, to glorify God and to enjoy him forever. Get the heart right and all will be right. The world today is crowding Christ

and his principles out of its life. Luke tells us: "There was no room for them in the inn." Christ crowded out! Think of it! There was no room for the Saviour of the world, the Great Physician for a sin-stricken humanity, the Burden Bearer and Solver of all life's problems and Conqueror over death! No room but a lowly manger for the reception of the Prince of Peace, the Son of God. No wonder the world has its problems economic and social. It has crowded the One Great Remedy for its ills out of its very life. "But my God shall supply according to his riches in glory in Christ Jesus."

I. But how does Christ settle the world's problems? By saving the world from sin and corruption. Sin makes the burdens, miseries, and sorrows of life. Sin is the great problem. It deals with the soul, the nature of man. How can men get rid of sin—its guilt, its power, its evil consequences? How can man be redeemed from sin and his soul saved? How can God's law and justice be satisfied? How can he have peace with God? How can God have reconciliation with him? This, all this, Jesus Christ, the incarnate Son of God, did for sinful man by his vicarious atonement for man's sins, on the Cross of Calvary. In Titus 2:4 we read: "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." And in Romans 3:23-26 and John 1:7: "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness; that ye might be just and the justifier of him which believeth in Jesus." "The blood of Jesus Christ his son cleanseth us from all sins." "Who his own

self bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2:24.

Looking to the Victim on Calvary's Cross, the poor trembling sinner can say, "For me—for me he died and arose again that I might be forgiven, that I might live forever more and be at peace with God." Yes, he "became sin for us who knew no sin, that we might be made the righteousness of God in him." All the sinner has to do is to come to Jesus in penitence for sin, and with faith in him as a personal Saviour, go away forgiven and saved, justified and righteous in God's sight. This is the church's great message: "Jesus Christ maketh thee whole." This settles the problem of sin.

II. Christ settles the world's problems by giving it a perfect system of religion. Man by nature is a religious being. The Christian religion is the only one that presents an adequate solution of the soul's problems. It presents the revelation of the Supreme Being, the one only, true and living God, the Sovereign of the universe; his purposes and plans; the only Mediator and Saviour of men, Jesus Christ; the only Regenerator and Sanctifier, the Holy Spirit; the only perfect system of morals and right living. While it presents the perils it also presents the way of escape. God warns of the dangers of sin, but also shows the way to deliverance.

III. Christ settles the world's problems by giving it the true conception of life. Our Lord shows us that life is a reality. In John 10:10 he says, "I am come that they might have life, and that they might have it more abundantly." In this saying he sets before us the fact that mere existence is not life. Men can have life in him only by the Holy Spirit's power. The abundant life he gives us is the godly, useful life, the life that has a vision, the life that is filled with genuine joy, the expanding life, the life of hope.

Christ shows us the dual relation of life and the special duties to be performed. There is man's duty and relation to God. In Matthew 22:37, 38; 6:33, he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." He demands the recognition of the existence of God and our obligation and duty to him as the first principle of all true living. The loving and honoring of God first will bring his daily blessing and provision. He also tells us man's duty to man. In Matthew 22:39 he says, "And the second is like unto it, thou shalt love thy neighbor as thyself." In Galatians 6:2, we read, "Bear ye one another's burdens, and so fulfill the law of Christ." And in Romans 15:1, "We then that are strong ought to bear the infirmities of the weak." His law is mutual interest and helpfulness.

IV. Christ sets before the world the true conception of divine law, and the proper principles of life. A man can transgress divine law in thought as well as in deed. God gives us laws of purity and chastity. He insists on the

purity and sanctity of the home, the proper observance of the Sabbath, and the rights of others as seen in the Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

Christ gives us the true conception of ideal humanity. In his Person we see humanity joined to divinity. His own life and example set before us the ideal life. Follow in his footsteps and your life will be richly rewarded of God. His plea to man is, "Let him deny himself and take up his cross daily and follow me." "A faithful man shall abound with blessings." "The way of the transgressor is hard." "Mark the perfect man, and behold the upright; for the end of that man is peace." David says in Psalm 37:25, "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

V. Christ solves the world's problems by giving it the one great guide book of life—the Bible. This Word of God is God's inspired revelation to man. It is a revelation of the person of God, the saving love of God. It tells of the way of forgiveness and salvation through the atonement of Christ, the regeneration and sanctification by the Holy Spirit. It shows us the organization and work of the church of the living God, our duty to God, to ourselves and to our fellowmen. It is God's revealed will.

The Bible helps us in our sorrows, "sanctifies our poverty, our struggles, our desolations. It puts heart into us when other things have failed." It warns, it pleads, it strengthens, it lights and guides. It makes us men. It produces the noblest manhood. It is the only safe guide book for life's journey. It is God's Word. It is adapted to all man's needs as a moral and religious being.

VI. Christ solves the world's problems by supplying all of its needs. In Philipians 4:19 we read, "But my God shall supply all your need according to his riches in glory by Christ Jesus." How all-sufficient is God's supply in Christ! Our Lord, as he looks out on the world in its needs says: "Come unto me," Matt. 10:28-30.

Man needs forgiveness of sin; he finds it in Christ. He needs reconciliation with God. "God is in Christ reconciling the world to himself." Christ helps in the hour of temptation. He strengthens in weakness. He comforts in sorrow. He enables us to perform life's duties. "I can do all things through Christ which strengtheneth me."

Christ is the Companion for life's journey, the Support in the dying hour, the Entrance into God's presence and glory.

These assurances and promises are the believer's great hope, and the solution for the world's problems great and small. Will you accept them and abide by them? If so, you will have all that you need to make you holy and happy for time and for eternity. "But my God shall supply all your need according to his riches in glory by Christ Jesus." "Jesus Christ maketh thee whole."

What concerneth every man is not whether he fail or succeed, but that he do his duty.—Ian MacLaren.

The Re-birth of Humanity: Christmas Sermon

Rev. A. W. Lewis, B. D.

Text: "The first man, Adam, became a living soul. The last Adam became a life-giving spirit." 1 Cor. 15:45.

The human race was born in Adam, whose wife was Eve. It was reborn in Jesus Christ, who came to earth to restore humanity. This is man's "second chance."

Material evolution is dead, though some still sit astride its prostrate form. True philosophy or science takes facts before theories, and from known truths seeks to build up its explanation. History establishes the fact that man in society left to himself degenerates. A nation is born by some special spirit and mission; and then history records its "fall." Jewish history was most conspicuous for this fact. After all human resources had been exhausted, and divine expedients had failed when left to mere human initiative; then God made the supreme effort in the Perfect Man, Jesus Christ, born of woman, but not born of man.

The church of Christ when newly instituted was the wonder of earth and heaven. Witness the devotion of the few, the marvelous power to overthrow idolatry and to transform society, and the triumphant march of the indestructible organization under the banner of Christ's Cross. Then the church became a temporal power and its brightness was tarnished. It became moss-grown in the Dark Ages.

The Christian, when born anew, becomes "a new creature" in Christ; but in millions of cases the tendency is seen to go back to the world and to the selfish life.

In Jesus Christ humanity was born anew of the Spirit. The body of man was still mortal and subject to disease and suffering. The heart of Christmas, the vital fact of the incarnation is a new life, a spiritual life, made possible to every man. "The last Adam became a life-giving Spirit."

We all inherit the nature of the first Adam, with the awful responsibility of choice. "That is not first which is spiritual, but that which is natural." As the mother of Jesus consented to be the Virgin Mary, so each human soul must consent to receive the Spirit of the living Christ into the heart. Then the indwelling Spirit gives a new life, making the receiver a child of God. Jesus told some of the Jews that they were of their father the devil. When we receive the Christ into our life, we are of our Father, God, who is a "Spirit, infinite, eternal, and unchangeable."

As man may injure his health and take away his mortal life, so he may limit the power of the Spirit and "grieve the Spirit," and drive the Spirit out of his life. When the church of Christ depends upon the efficiency of man and trusts in mere ordinances, then it suffers and grows weak and is ready to die. Man is evolved into a better being only when he grows "in grace." "Without me ye can do nothing." The branch becomes dead. When Christ returned to the Father he sent the Spirit to apply the truth of the incarnation to each individual soul,

and to abide in the soul. "I live, yet not I, but Christ liveth in me."

Christmas is understood by us only when Christ is in our heart. Some lose the joy of the "fact of Christ" because they "freeze" the Spirit of Christ out of their life. Christ abiding in all our life means a perpetual Christmas life, which gradually grows "unto the measure of the stature of the fullness of Christ." Death marks the evolving of the embryonic life into the image of the Spirit, when "all that is mortal is swallowed up in life." "We wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." This is the divine evolution of man.

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THE GOD OF HOPE: CHRISTMAS SERMON

REV. CHARLES L. SLATTERY, D. D.

Text: "Now the God of hope fill you with all joy and peace in believing." Rom. 15:13.

We hasten, in mind and heart, this Christmas morning to Bethlehem. We imagine ourselves as those trembling, excited shepherds, who, pushing back the rude door of the cattle-shed, looked down into the face of the infant Saviour. We try to think their thoughts after them. They must have clasped their hands in reverent awe; so we clasp our hands, and, in hushed whisperings, tell one another how good it is that the long-expected Christ-child has come.

Christmas day reveals God as the God of hope. Men had been merry and successful, but inevitably into the life of each one at last came sorrow and failure. Oh, it was all so bitter! Men had felt God's presence behind the seeming world; but they could not understand why he allowed them to come to such trouble. "God does not care!" they said again and again. At last they became aware of a dim and radiant Voice out of the vast unknown. "I will show you," said the Voice, "that God does care. I will show you what God's love for poor wandering, stumbling, falling mankind is. It is so intense, so real, that God himself—Maker and Ruler of all—will become man—he will show the world that he cares to the uttermost."

Oh, what a hope it was! A great man here and there caught the accents of the Voice from the depths of light and thrilled all who heard his witness. The hope grew. It changed. It passed to finer phases. It was always a greater, a holier, a happier hope. And at last, after generations had gone to their graves with the hope unfulfilled, Christ was born in Bethlehem. Generations of Jewish maidens had led lives of brilliant goodnees, hoping that to them might come the unspeakable honor of being the mother of the Messiah. At last Mary—beautiful and poor and good—knew that her child was the chosen of God. At last a few shepherds, representatives for all time of a busy and longing humanity, were bidden to go to Bethlehem and to see God's answer to all the hopes which he had kindled in human hearts all along the ages. They went with great gladness—and they found a poor, helpless babe in a humble manger. Where were the signs of majesty and pomp? Nothing there save poverty and cold and spotless goodness and love—and the divine Son of God—the God of hope!

Think of the hopes that were then and there fulfilled. First, dare to feel the stupendous Christmas fact. Dare to take into your hearts the joy and peace of believing that God really was enshrined in a special and unique way in the Christ-child of Bethlehem. God, longing to be one with us; God loving us enough for that. Not merely longing—but becoming one with us. To live our life just as we live it. To have friends as we have friends. To meet limitations as we meet them. To have pain as we have pain; to fail as we fail. To have the agony of sorrow as we have the agony of sorrow; to love as we love—to love and to be un-

able to do what love would do. Grasp it; try, at least, to grasp it. Sorrow, pain, failure still are mysteries—but it is mightily significant that he who allows them to be, undertook them all in the life of that Christ who, as on this day, was born in Bethlehem. He is one with us. Not Lord, Master, King—but our Brother—ourselves!

It is the thoroughness of that oneness with humanity which staggers imagination. God was never content, having made us, to help us from a distance. He was never content merely to say soothing words, either through his messengers or directly to the solitary heart. He was never content merely to explain and justify the order of his universe; nothing could satisfy him till he had come so close to our humanity that God and man were one—till he had gone to the lowest depth of human experience, till he had risen to the heights of human experience, till he had felt, not as God, but as man, the nooks and crannies of human experience in every single direction, till he made us know, by his own touch, that God is our God—a God who cares for all our joys and failures and griefs, because as a Man, he knows how man is glad and downcast and in despair. This God is our God for ever and ever.

Who would not like to believe that? "Oh, do I not long to believe it?" a man involuntarily exclaims. "How it would satisfy the pain that gnaws at the heartstrings! How it would put confidence and strength into the hand! But how dare I believe it?" Yes, it is sublime, superb audacity to believe it. But Christmas day comes to say that you may believe it.

I yield to no one in a keen desire to be rational. I am glad to sift and weigh and try. I am glad to keep my two feet planted firmly on the earth; but while I stand there, I am not going to confine my attention to the sticks and stones that lie so near that I may touch them. I am going to look off into the illimitable blue above me; I am going to take account of the facts millions of miles away. Never shall it be enough for me and those I love that two and two make four, that iron is heavier than cotton, that the diamond is harder than the emerald; but I am going to take into my life the greater, finer, more glorious facts—the facts of poetry and music and religion. Above all, I am going to believe that God loves man as much as Jesus, who was born in Bethlehem, showed that he loved him when, having been cradled in a mean and lowly manger, he straightway lived out the divine life with all the dignity and simplicity of a perfect love. No; tell me that there is nothing in the wire when your message throbs through it; tell me that there is no life in the flower when, of a summer morning, it throws open its petals and blooms into a sparkling loveliness; tell me that there are no stars in the sky, but what we think to be stars are only tawdry reflections of our street lamps; tell me that, when your child throws his arms about your neck and whispers his affection in your ear, he is only a senseless automaton—tell me all these half-hearted ques-

tionings of invincible truths, but never, never be caught in the bird-witted timidity which would minimize or diminish the transcendent fact of Christmas day. Dare to believe it. Let your mind be as nimble as your heart. For this henceforth is what the world means—the world which is so crowded with bitterness beating upon mirth, with hate besieging even the fastnesses of love, with pain driving away all comfort; it means love—ultimate and final love, catching up all that is sorrowful and doubtful and transmuting it at last into joy—love enthroned supreme in the heart of the mightiest, God himself—love so real, so deep, so true, that God became man for our sakes.

God, in the hearts of trembling, fearful men, planted hope—a hope beyond imagining. God fulfilled that hope on Christmas day.

Yes, all the hopes of an aspiring antiquity were gathered into the birth of Christ. God is thereby proved to be the God of hope; and because that greatest of all possible hopes had been fulfilled we may dare to believe that all the little hopes which quiver in our hearts may also be fulfilled, the hopes about our future, the perplexing tomorrow, the years to come, the world hereafter. If God gives hopes, and we know that he does give them, he will also give answers.

And not only will God give man the answers to their hopes; but he will give better answers than men could possibly in their wildest moments have expected.

Hope is the word for this Christmas day! Hope beyond all reason, therefore hope for enormous blessings to you and yours and to the world, hope with almost insane aggressiveness; and then be confident that the Lord God who holds us all as in the hollow of his hand, and who loves us, will outtop the proudest and largest of our visions. It is God's nature to do so. He is the God of hope.

Christmas day could not be till men had sufficiently hoped for it. Men filled with the heroic and effective greatness of Christ cannot be till they have run every risk in aspiring to be filled with that divine might, till they have hoped the greatest, noblest thing within reach of their vision. Then, then—the time having come—God will send his answer; and that answer shall be unguessed heights above their last and highest hope. God is a God of hope. O, young men, dare to hope everything that is grave and noble this Christmas day.

Then there are the old who do not need advice, but give advice themselves. They say very often, "Yes, yes; hope is for the young. Let them dream of a gay future. But our life is nearly done. We have no hope. . . ." That is all wrong. Hope is for everybody.

And, then, even suppose a person to be so shut in that there is nothing here to hope for. Then hope against hope. God answers hopes; it is his nature to do so. Hope superb hopes; and some time, I know not when—somewhere, I know not the place—you shall find them all.

Is there anyone today burdened with sorrow, or loneliness, or dread anxiety for the future? It would be strange if there were not some secret heaviness in many a heart this morning. Now I will not say that the man who depends on the love in Christ can always hope for the

brightest and best to come out of all seeming sorrow and hardship. But I do say that every man ought to have such a hope. If some terrible dread fastens itself to your hearts, banish it this Christmas day. Banish it, in Christ's name; for, rationally, it has no place in a Christian heart.

O sad, discouraged, distracted men and women, hope wildly, extravagantly this Christmas morning. For God is the God of hope.

TO ONE GIRL.

When the author of "Peter Pan" addressed an audience of 1,000 girls at Smith College during his American tour a friend asked him how he had found the experience.

"Well," replied he, "to tell you the truth, I'd much rather talk 1,000 times to one girl than talk one time to 1,000 girls."

"Light work, but the heart must be in it." So runs an advertisement in an English paper, a curate being wanted. Heavy work, but the heart in it—that is the story of many a life considered successful. The "light work" men, as a rule, are not the men who "subdue kingdoms," little or large.

If your foot slip you can recover your balance, but if your mouth slip you cannot recover your words.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—Mrs. A. D. T. Whitney.

HIS LAST PARISH.

A minister, broken in health at sixty-six, went back to a former parish where he owned a little land. In return for some favors once given to a nursery firm, he obtained a good-sized box of plants, bulbs and seeds. He planted his vacant lots. When young he had had skill in grafting trees and he grafted the farmers' young orchards. The money he received for this and an occasional pulpit supply furnished his daily bread. Before long his strength of body and mind returned. Then his ventures in flowers began to produce money, and he was free from care.

Now more than eighty years of age, the minister walks among his flowers.

"This is my parish," he says. "I have held some pleasant pastorates, but this transcends them all. My parishioners never grumble or find fault. They furnish me the best clothes I have ever worn, and send me off on an occasional journey for health or recreation and pay all the expenses.

"My fingers are losing their deftness and growing out of shape with rheumatism, but I can take a piece of dull, somber earth and put a picture on it which will be the despair of the most gifted painter. I can paint upon the clod and make it radiant with beauty.

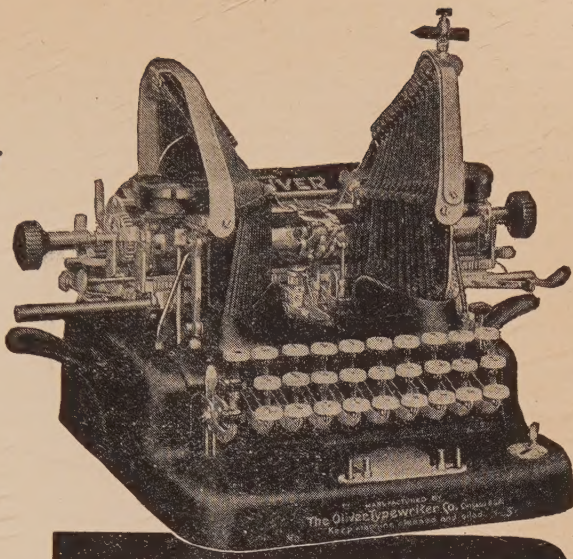
"I say, reverently, I am a creator, for I have developed new forms of peonies and phlox. But for me they would not have been.

"I am an interpreter of God; I am revealing his thoughts of beauty to men. I am mightily thrilled when I think of all the brooding love of God that is to reveal himself to men through my brain and hand, my spade and hoe.

"I rejoice in the years of arduous labor when I served as a home missionary, but I rejoice yet more that when I grew too old, too broken-down, too far behind the times to preach, I found a way by which I could adorn this bank of God's River of Life."—Youth's Companion.

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TWO LETTERS TO THE EDITOR.

Sixty-nine Years Young.

We are "hit hard" here this winter in more ways than one. Lack of employment has driven many away to the powder and other war munition plants, which, added to a state of religious indifference that has characterized this place for years, makes church work very difficult. The recent pastor of the only other Protestant church left a month before his year was up, the church owing him over \$100, and they have not been able to find any one willing to accept appointment in his place. So I am the only resident minister, and am forced by circumstances, noted above, to act for the present, as pastor, preacher, organist, Sunday School superintendent, teacher and janitor, but blessed with health and joy in the work—and a record of nearly forty years in the ministry, over thirty as an evangelist, holding from three to five services each day for eleven months in the year, and never missing an appointment by reason of sickness, the only two failures in all the years being, one a railroad collision, delaying but not injuring me, and the other a failure of letter to reach me in time.

Am never happier in the work than now on the eve of my 69th birthday. Yours in the Master's service, with a prayer that God's blessing may rest upon you richly.

_____, Pastor, Baptist Church.

A CRITICISM OF THE EXPOSITOR.

First, we all must agree that there are two classes of professed Christians in our churches, those that believe in a definite experience of holiness after conversion, and those that do not believe in it as such, but believe we get it all when converted. Those two classes exist in most of our churches. Each class should be recognized in a magazine. Not doctrinally, for we have too much of that now; for holiness professors differ as to methods and conditions, for one class believes in suppression and another class believes in eradication. But it matters not which is correct in theory, for both believe in a holy life, and that is the important thing after all.

Be ye holy, for I am holy, saith the Lord.

Then there is another great Bible truth of the greatest importance to the church and world, and never of greater importance than at the present time, and that is the second coming of the Lord. And that is left out of our magazines and most of pulpits. And here, too, are two classes of believers and teachers, and any amount of books and literature has been printed to prove their position, either or all of which could be blotted out so far as any material good is concerned, for both present and past believe and teach that He is coming, and that is the all-important thing.

When and how he comes makes very little difference, only that we are ready when he comes. And we should have articles on that truth. Men of all beliefs read your *Expositor*, hence the need of articles that will appeal to all classes. In my opinion, the keeping out the above and putting in the twentieth century ideas of social life has robbed the church of its spiritual power, and the cause of the present condition of our churches. For there are fewer people going to church today than

there were 25 years ago, and the number grows less every year in most of the churches, as a rule; even the go-to-church campaign has not been able to check it. We have able men to write on all these subjects, and I believe there is a great need. This is what I mean by spiritual food. According to the fulfillment of prophecy, we believe we are living in the last days and the evening of the last day. And we may be in the last great war of this old world before Jesus comes; and if we are, we should warn the people by words written and spoken to get ready to meet God in place of crying "Peace! Peace!" when there is no peace.

And I believe one of the signs of the times is God raising up Billy Sunday and sending him out as a prophet; for I believe he is a prophet to the people of this day, as much as Paul was in his, and no magazine should be published and sent to ministers without at least one of his sermons in. God is using him mightily in spite of his slang. Pardon all mistakes and trespass on your valued time. As ever,

G. T. F.

HE GOT THE EXPOSITOR IDEA.

I do not know how many ministers there are in the United States and Canada who are subscribers for your *Expositor*, but it seems to me that every one of them ought to manage—some way—to either dig up or save up the subscription price, only \$2.00 per annum, kiss it good bye, if they really hate to part with it and send it to you for the paper.

It has been coming to my desk every month for something like a year. I always look the magazine through, and usually with increasing wonder at your generous skill in crowding, not "a quart of water into a pint cup," but something more substantial—say a cord of good, sound hickory stove wood, into a wheelbarrow load.

It is not only the large amount of suggestion and help each issue contains but the great variety of it! It is a sort of a current encyclopedia of practical suggestions of things that have been done and can be done to build up all developments of Christian work in church and community.

Accept hearty congratulations and best wishes for a happy, successful new year.—C. D. Meigs, Indianapolis.

Not a Burden, But a Wing.

It is a mark of a Christian who has not gone far in his Christianity if he frets about Sunday, if the observance of it is irksome to him, if it is a burden, and not wings, a task and not a tool.

The souls that are most sure of the reality of God and the future life are always those that feel most deeply their separation from Him and their guilty uncleanness in His sight.—Henry Van Dyke, D. D.

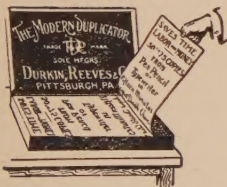
All science begins in wonder and ends in wonder, but the first is the wonder of ignorance, the last that of adoration.—Coleridge.

The reason some people require so much of others is that they require so little of themselves.

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